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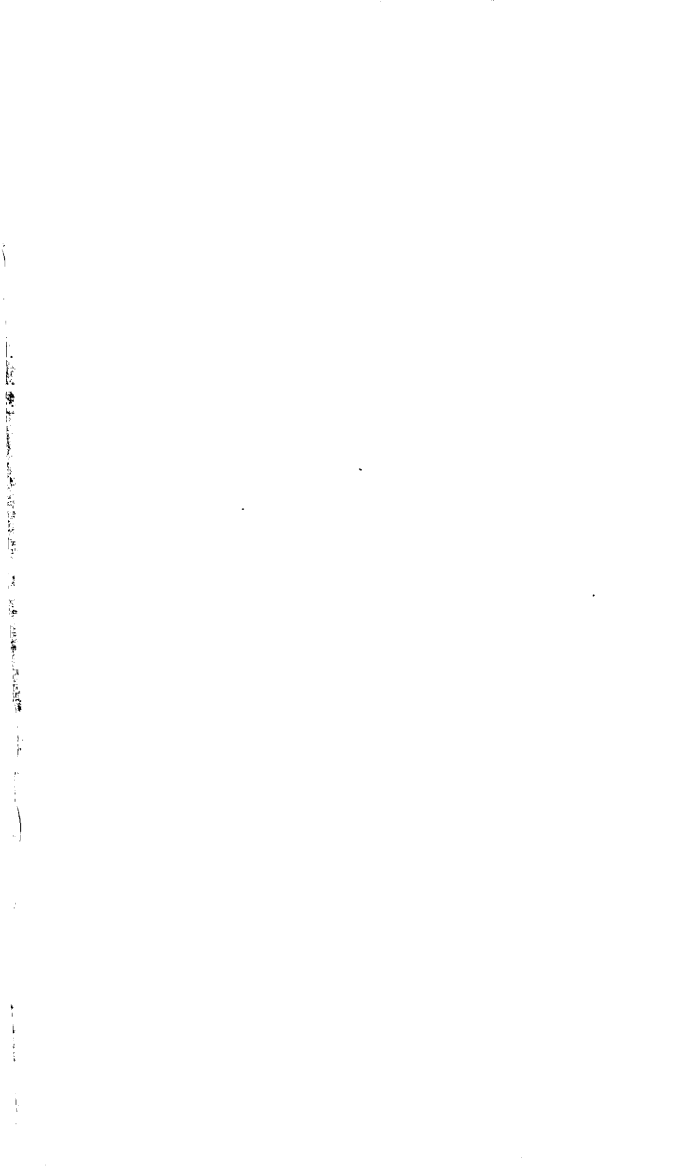
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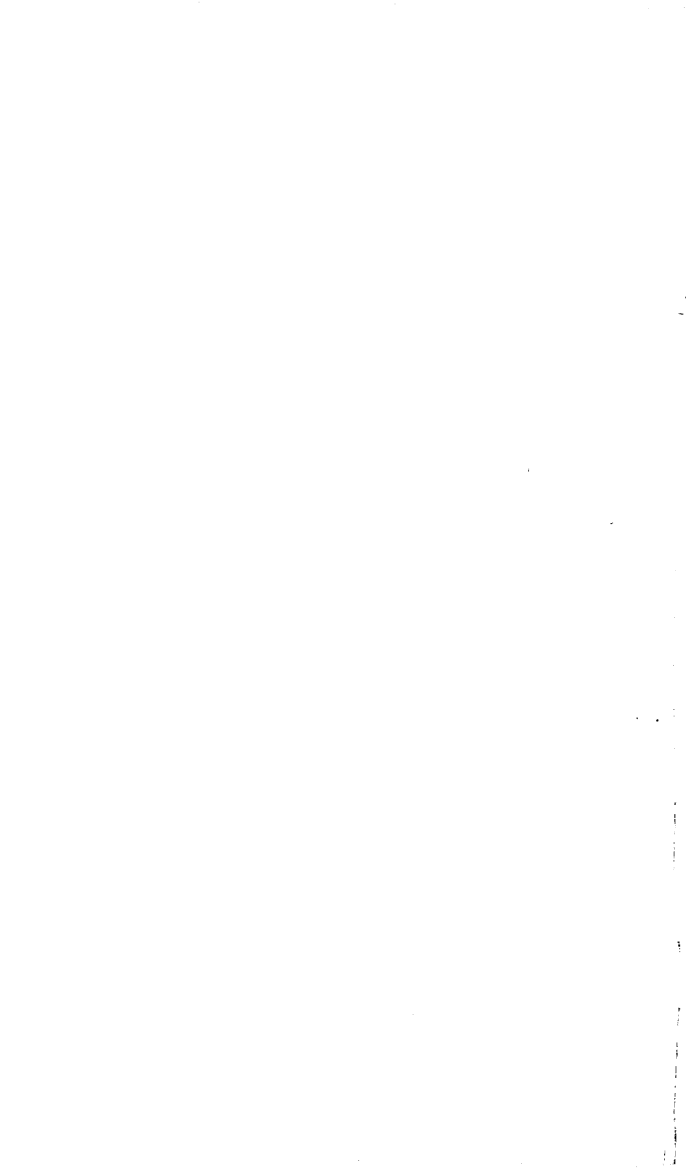


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THE
SANDWICH ISLANDS
AND
THEIR PEOPLE.

By M. A. DONNE,
AUTHOR OF "DENMARK AND ITS PEOPLE" &c.

PUBLISHED UNDER THE DIRECTION OF
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THE SANDWICH ISLANDS AND THEIR PEOPLE.

INTRODUCTION.

THE visit of Queen Emma, of the Sandwich Islands, to this country, has naturally raised a wish in many minds to know something about her native land and its people; and it is hoped this short and plain account of the natural features of the Sandwich Islands, and of the past history and present condition of their native inhabitants, may not prove wholly unacceptable to the public. It has been chiefly compiled—with permission—from the writings of Manley Hopkins, Esq. ("Hawaii, the Past, Present, and Future of its Island Kingdom"),—from the "Occasional Papers of the Hawaiian Church Mission" (published by Rivington),—and from the publications of the Society for the Propagation of the Gospel ("Missions to the Heathen," No. 45, and "The Mission Field," Vols. VIII. and IX.);—while, for early events, "Captain Cook's Voyages,"

and Ellis's "Narrative of a Tour through Hawaii," have also been consulted.

If any one who takes up this little book has time and inclination to go more deeply into the subject of which it treats, he is strongly recommended to procure the works mentioned above, which contain very much interesting matter, that want of space has compelled us to omit all notice of in the present volume.

CHAPTER I.

THE DISCOVERY OF THE SANDWICH ISLANDS.

ABOUT ninety years ago, that is to say, in the year 1776, Captain Cook was sent out by our government upon a voyage of discovery. He had already made himself famous by two former voyages; this was his third. His instructions were, to sail by the Cape of Good Hope to New Zealand; then to cross the Pacific Ocean lengthways, from south to north; and finally, to return home, *if possible*, by way of Behring's Straits and the Arctic Ocean. In short, the grand object of his voyage was the discovery of the long-sought North-west Passage; but, as a set-off against the dangers and hardships that were to be expected in the icy regions, a little delay and a little exploring were to be allowed in more pleasant latitudes.

The southern half of the Pacific Ocean—the South Sea as it was generally called—was by this time pretty well known to seamen; Cook himself had crossed it several times, and had visited Australia, New Zealand, the New Hebrides, and most

of its other principal groups of islands; but the North Pacific Ocean had, somehow or other, been neglected by explorers, so that when Captain Cook entered it, in his third voyage, he found himself in comparatively strange waters. On the 18th of January, 1778, six weeks after he had left his last touching-place in the South Pacific, he came in sight of land, and by the next morning, three islands were distinctly visible. Cook said they should be called the Sandwich Islands, in honour of his patron, the Earl of Sandwich, and this name still clings to them, as you may see by the title of this book, although they are almost as well known now by their native name, Hawaii-Nei. As both these names (the Sandwich Islands and Hawaii-Nei) will be used in this volume, do not forget that they have the same meaning, nor that the people who live in them are called either Sandwich Islanders or Hawaiians.

As Captain Cook's two ships, the Resolution and the Discovery, drew near the shore of one of the islands they had sighted, a number of canoes put out to them, but the men who were in them merely paddled round the vessels, showing great signs of surprise, and not one of them could be induced to come on board. Next day, however, they grew bolder, and some of them were taken into the ships, when it became evident, from the astonishment they expressed, that they had never

seen any white men before, and that Captain Cook and his people were, as far as England is concerned, the discoverers of the Sandwich Islands.*

After the ships had been safely anchored, Captain Cook went on shore, where he was received with marks of the greatest respect and kindness. The moment he stepped out of his boat, the crowd of natives collected on the beach fell flat upon their faces, and they remained in that humble position till he entreated them to rise. When he expressed his wish to trade, they entered readily into his views, and brought a plentiful supply of vegetables, and the only domestic animals they had—namely, hogs, dogs, and fowls—which they willingly exchanged for nails and chisels. And when the ships' water-casks were sent on shore to be refilled, instead of offering any hindrance, as other islanders had done, they joined the sailors at their work, and helped to roll the casks to and from the stream. In short, the Englishmen were charmed with their reception, and the only thing

* The Sandwich Islands were known to the Spaniards for more than a century before Captain Cook's voyage, and the Hawaiians have several traditions of earlier visits that were paid them by white men; but, as far as can be ascertained, Cook's ships were the first English vessels that ever anchored in their harbours. The existence of the islands does not seem to have been known, or believed in, in England until after the return of the two ships.

they had to complain of was, a disposition to petty thieving, which seemed common among the natives; in all other respects their conduct was so friendly, that it made a very pleasing impression upon the voyagers.

The Hawaiians appeared to be a cheerful, lively people, well made, and of moderate height. They could hardly be called savages in the worst sense of the word, for Captain Cook gives especial praise to the men, for their kindness and attention to their wives. They had learnt how to cultivate the ground, and were able to supply the ships with an abundance of fruit and vegetables of excellent quality. They had evidently heard of iron and its uses, although they had little or none of it in their possession; but they were eager to obtain it, and willingly bartered anything they had, at first for nails and chisels, and afterwards for knives, hatchets, and daggers. They were very neat in everything they did; their gardens and fields were all in good order; their canoes well made; and "the elegant form and polish of some of their fishing-hooks could not be exceeded by any European artist." A good many of their manners and customs resembled those of the Friendly and Society islanders, and their discoverers were particularly struck with the fact, that their language was almost the same as that spoken in New Zealand, and in all the islands

they had touched at on the eastern side of the South Pacific,—although they were more than two thousand miles distant from the nearest of them, and above four thousand from New Zealand.

The stay of the ships, on this their first visit to the Hawaiian islands, was very short, for a little more than a week after they first hove to, they were driven from their anchorage by stress of weather, and as the great object of their voyage had still to be attempted, Captain Cook did not think it prudent to return to port; he merely touched at one of the other islands he had seen, in order to land some goats, pigs, and seeds, that he wished to leave for the benefit of the natives, and then went on his way towards the coast of America. The honour of discovering the North-west Passage did not fall to his lot, and so, after having spent the summer in vain efforts to find it, and having his further progress stopped by a solid wall of ice, he found himself at liberty, in the autumn, to return to the Sandwich Islands, to complete his survey of them, and, as his journal expresses it, “to enrich our voyage with a discovery, which, though the last, seemed in many respects to be the most important that had hitherto been made by Europeans, throughout the extent of the Pacific Ocean.”

During this second visit, two more islands, the largest of the group, named Maui and Hawaii,

were discovered and visited. Captain Cook spent no less than seven weeks in sailing round and examining the coast of Hawaii, the larger of the two, and then brought his ships into a bay that was called by the natives Kealakeakua. It appeared to be extremely populous ; at one time a thousand canoes (one account says three thousand) were counted from the deck of the ships ; and when they turned into the harbour, besides the multitude of canoes that were hovering about, "all the shore of the bay was covered with spectators, and many hundreds were swimming round the ships like shoals of fish. The sailors in the whole course of their voyages had never seen so numerous a body of people assembled in one place." *

When the captain landed, he was received with the same, or even greater honours, than those paid him in Kauai, the island he had anchored at the year before. The people greeted him as Orono, or Lono, which seemed to be one of the highest titles among them ; they brought bundles of cloth, quantities of vegetables, and a great number of hogs, which they presented as freewill offerings, refusing any payment for them ; and they set apart one of their temples for the sole use of the captain and his crews when on shore. Indeed,

* "Narrative of the Voyages round the World performed by Captain James Cook," by A. Kippis, D.D.

their whole conduct was so full of respect and liberality as to astonish the Englishmen, who had never met with anything at all equal to it in any of the other islands they had visited.

Thus far, we have followed the English account of Captain Cook's discovery of the Sandwich Islands; but there are two sides to every story, and it is not a little curious and instructive to compare our countrymen's records with the native version of the same events. The Hawaiians say :

"Once upon a time, there lived in our islands a king, named Lono. In a mad fit of jealousy, he murdered his wife; but when he came to himself, his sorrow for the deed was so great that he could not rest. He wandered through the islands, boxing and wrestling with every one he met, and at last he launched a canoe, made in the shape of a triangle, and sailed away for Tahiti, a foreign land. But, before he went, he said: 'I will return in future times, on an island bearing cocoa-nut trees, swine, and dogs.' And after he went away, we worshipped him as a god, built a temple in his honour, and prayed for his return.

"Now, when we saw the two ships come near our land, we said: 'These are Lono's islands! And see, there are the trees upon them'" (the masts!) "And when the great guns were fired, we said: 'It is thunder and lightning from Lono!'

So we sent messengers to greet him, and when they returned, we could no longer doubt, for they had seen his followers; and, lo! they were wonderful men. Their heads, our messengers told us, were horned, like the moon." (The sailors of those days wore cocked hats.) "They had fires burning at their mouths." (No doubt cigars.) "They ate the raw flesh of men." (Probably water-melon.) "They took anything they wanted out of their bodies." (Such was the first impression of pockets on the native mind.) "And what was more laughable than all, they spoke a gibberish, of which we could not understand one word."

So then, the honours paid to Captain Cook were not given to him because he was a white man, or a learned man, or a stranger, but because the natives mistook him for a god! The name, that he accepted as an honourable title, was the name of a heathen idol! The falling down before him, the presents, and the use of the temple, were all honours intended for Lono! Even the crowds of people who assembled from all parts of the island came, not so much out of curiosity to see the strangers, as from a desire to offer their worship to their favourite god!

It is uncertain how much Captain Cook understood of all this. He must have been ignorant of a great part of it, otherwise what could he

have done as a Christian man, but follow the example of Paul and Barnabas at Lystra? You remember,—do you not?—that when they were brought into similar circumstances there, “they rent their clothes, and ran in among the people, crying out and saying, Sirs, why do ye these things?” (Acts xiv. 14.)

But to return to our narrative. The ships remained some weeks in the bay, and although the Hawaiians had been delighted at first, with what they believed to be the reappearance of Lono, it was not long before they began to tire of the homage which the priests insisted upon their continuing to pay the foreigners—such as falling on their faces whenever Captain Cook or his officers appeared. Moreover, they found that the Englishmen consumed such an immense quantity of provisions, that it was evident, if the drain upon their resources continued much longer, there would be a famine in the island. It was, therefore, a great relief to them to hear, about the end of January, that the vessels were nearly ready to sail. When this joyful news was spread abroad, their goodwill returned, and with genuine hospitality and kindly feeling, they collected, and took on board, a farewell present of food, cloth, and other articles, exceeding, in quantity and value, anything which they had offered before.

Captain Cook gave them nothing in return,

except a display of fireworks, by which they were more astonished and alarmed than pleased.

On the 4th of February, 1789, the ships sailed out of Kealakeakua Bay, and it would have been well for all parties if their leave-taking on that day had been final; but unfortunately, the two vessels were caught in a storm, which did so much damage to the smaller of the two, that Captain Cook thought it necessary to put back to Hawaii, for the purpose of executing some repairs.

The well-known tragedy, of the great seaman's death, took place only a few days after his return. It seems, that he anchored his ships in the same bay as before, and was allowed to take possession of the same temple; but the natives contrived to show him from the first, that they were not the best pleased at seeing him again, and they soon became very troublesome by their pilfering. On the night of the 13th of February, one of the ship's boats was stolen. This was too serious a loss to be put up with quietly, and, unfortunately, Captain Cook determined to take stern measures to find out the offender. Early the next morning, he sent several parties of his men out in the other boats, to prevent any canoes from leaving the bay, and he went on shore himself, with the intention of seizing the king, and carrying him on board the Resolution, that he might be kept

as a sort of hostage till the missing boat should be recovered. All this was to be done without bloodshed if possible, but in case any resistance should be met with, the men in the boats, and also Captain Cook's party, were well armed.

The king, Kalaniopuu, who was an old man, received Captain Cook in a friendly manner, and accepted the invitation to go on board the Resolution. He and the captain then walked quietly down to the shore together, but "the people seeing this, and having their suspicions already roused, thronged round, and objected to the king's going farther. His wife, too, entreated that he would not go on board the ships. Kalaniopuu hesitated; and whilst he was standing in doubt a man came running from the other side of the bay, crying, 'It is war! The foreigners have fired at a canoe from one of their boats, and killed a chief.' On hearing this, the people became enraged, and the chiefs were alarmed, fearing that Cook would put the king to death. Again his wife, Kanona, used her entreaties that he would not go on board, and the chiefs joined with her, the people in the meantime arming themselves with stones, clubs, and spears. The king sat down; and Captain Cook, who seemed agitated, began walking towards his boat. Whilst doing so, a native attacked him with a spear. Cook turned, and with his double-barrelled gun

shot the man who struck him. Some of the people then threw stones at the Englishman, which, being seen by his men in the boats, they fired on the natives. Cook endeavoured to stop the firing, but, on account of the noise, he was unable to do so. He then turned to speak to the people on shore, when some one stabbed him in the back with a *pahoa*, or dagger, and, at the same time, a spear was driven through his body. He fell into the water and spoke no more.”*

From this account, it will be seen that the natives were moved more by fear, than by anger or natural barbarity, in what they did, and that neither party was free from blame in its conduct towards the other.

After their captain's death, the seamen in the boat continued to fire upon the natives, many of whom were cut down, and guns were discharged from the ship, by which more of the people were killed. The king then fled inland, with his chiefs and people, taking with them the bodies of Cook and four of his companions, who had been slain.

It may seem extraordinary, yet it is a fact, that even the death of the Englishman did not disabuse the native mind of the idea that their chief visitor was the god Lono. They offered his body in sacrifice, burnt his flesh by way of doing him

* “Hawaii: The Past, Present, and Future of its Island Kingdom,” by Manley Hopkins, Hawaiian Consul-General, &c.

honour, and put aside his bones as objects of worship. A few days afterwards, at the earnest entreaty of the ships' officers, some of the bones were brought back; but the priests, unwilling to part with the whole of their precious relics, hid the rest; and it is believed they were worshipped in the islands for many years. After Christianity was introduced, efforts were made to find them, but in vain; they had been passed from hand to hand, and were finally either buried or lost.

The spot where Captain Cook fell, is said to be "the extremity of a little plain, formed by barren, rough, lava rocks, running into the sea some two hundred yards from the precipitous cliffs which form the coast all around. A few cocoa-nut trees are all the vegetation growing on it. A little behind, is the stump of one hit by a cannon-ball, which was fired from the ship during the contest. The crews of several men-of-war which have of late years visited the spot, have each in turns fixed a copper plate with an inscription, such as, 'This plate was fixed by the crew of H.M. ship Imogene in honour of Captain Cook, who perished here in 1779,' or something of the sort. A very unworthy memorial, but the only one on the spot, of so great a man.'"*

* Bishop of Honolulu's Journal, published in an "Occasional Paper of the Hawaiian Church Mission."—Rivingtons, 1865.

Of late years, a little colony of English planters, numbering, with their families, about sixty persons, has settled in the neighbourhood of Cook's Bay (Kealakeakua). At present (1866) they have neither church nor clergyman among them; but a few months ago, when they were visited by the Bishop of Honolulu, one of them offered, for the site of a church, an acre and a half of land, beautifully situated on the top of a hill, visible for many miles at sea. If such a church could be built, and provided with a clergyman, would it not be the most suitable form that a memorial to Captain Cook could take?

Captain Cook's two exploring vessels returned to England the year after they lost their commander; and the account which the crews gave of their captain's death, produced such an unfavourable impression, that no ships visited the Sandwich Islands for several years. Their people were set down as being "a nation of savage barbarians, cruel and revengeful exceedingly." I shall endeavour to show you in the following pages that this was not altogether a true account of their character, or that, at any rate, if it may have been partly true once, it is certainly not so now. Let us, however, first of all, spend a few minutes over the position, climate, productions, and natural features of their country, which must, of course, have more or less effect upon the character of its inhabitants.

CHAPTER II.

WHERE ARE THE SANDWICH ISLANDS? AND WHAT
ARE THEY LIKE?

THE last chapter gave you an account of the discovery of the Sandwich Islands; in this, you will find an attempt to answer two plain questions—Where are the Sandwich Islands? and, What are they like? But first, I must warn you, good Reader, that, as in most instances, help is of very little use to those who won't try to help themselves, so, in this particular case, you must not expect that any description will give you a really good idea of the position of the Sandwich Islands, unless you take the trouble of helping yourself, by looking for the Islands in a map of the world. You will find them almost in the centre of the North Pacific Ocean, but rather nearer to the coast of North America than to that of Asia. They are a great way off from England, you observe, on the opposite side of the world, in fact; yet, in these days of quick travelling, it does not take so long to reach them as you would probably imagine; eight weeks are enough for the journey

—from England to the Isthmus of Panama, in America; from Panama to San Francisco, in California; and from San Francisco to Honolulu, the capital of the Sandwich Islands.

Now, if your map is at hand, please to look at it again, and notice that the *South Pacific* Ocean is dotted over with innumerable groups of islands,—the Friendly, the Society, the Marquesas, and many others,—but that the eastern, or right hand side, half of the *North Pacific* contains no group except the Sandwich Islands, which lie quite alone, hundreds of miles to the north of the other groups we have mentioned. In fact, if we except the inhabitants of a few very small and insignificant islands, the Hawaiians have no nearer neighbours than the Marquesas islanders,—who are rather more than two thousand miles from them,—and the Americans in California,—who are about the same distance off, on another side. Not very close neighbours these, are they? But perhaps you had better not jump too hastily to the conclusion, that, “*Of course* the Sandwich Islands are most out-of-the-way places.” You have not shut up your map yet, have you? If not, pray look at it once more, and you will be able to see for yourself that the Sandwich Islands hold the same sort of position as the half-way house at the corner of the “four want ways,” or the railway station at the junction. In other words, they are a half-way

station and convenient touching-place for vessels crossing the Pacific Ocean from east to west,—as, for instance, from California to China; and also for those passing from south to north, as from Australia to British Columbia. A place which is thus situated, at the crossing of two of the world's highways, has great advantages for commerce, and cannot be considered in every sense of the words "an out-of-the-way place." In the year 1864, one hundred and fifty-five merchant vessels, one hundred and ten whalers, and six ships of war, entered the port of Honolulu, the capital of the Sandwich Islands, giving an average of five sea-going vessels coming in, and five going out of the port every week.

And now, having, as I hope, sufficiently answered our first question—Where are the Sandwich Islands? we come to the second and more difficult one—What are they like?

You have read some general description of the Pacific Islands, have you not? You know that some of them are Lagoon Islands, that is, narrow belts of low lying land, surrounding a lagoon, or lake, which fills up their centre. The Sandwich Islands do not belong to this class.

Again, there are Chain Islands, where those wonderful little workers, the coral insects, have raised a ridge—perhaps several hundred miles long—to within a few feet of the surface of the

ocean ; while the sea itself has thrown up its beach and refuse on one point and another of the ridge, till each in turn has risen above the level of the water, and become a link in the island chain. This is not the class to which the Sandwich Islands belong.

Lastly, there are islands which seem to have been thrown up from the depths of the sea by the mighty power of fiery volcanoes and earthquakes. These islands are not low, like the others, but full of rocks, and hills, and mountains, divided by beautiful valleys and fertile plains. The coral insect has not been idle in their neighbourhood, for there are coral reefs round parts of the coast, and in some places double reefs are found, but not nearly so many as in the neighbourhood of the Lagoon and Chain islands ; there the coral insect, and here the volcano, has been the chief worker. The Sandwich Islands are the finest examples in the Pacific of this volcanic class.

But let us come to particulars. The Sandwich group, or Hawaii-Nei, consists of eight inhabited islands, besides three or four barren rocks. The islands do not lie in a circle, as many of the other Pacific groups do, but in a slanting line, beginning at the south-east, or bottom right-hand corner of the map, and ending in the north-west, or top left-hand corner. Four of the inhabited islands are comparatively large, and four

are small. Hawaii, the largest of all,—where Captain Cook lost his life,—is at the south-eastern end of the group; above it comes Maui; then, of the larger islands, Oahu,—which contains the capital, Honolulu;—and last of all, at the upper end, Kauai.

The smaller islands are named Kahoolau, Lanai, Molokai, and Niihau. The three first lie between Maui and Oahu, and the last beyond Kauai.

As to the size of these islands, you will probably understand it better if we compare them with some part of our own country. The whole group is one-tenth of the size of England; it contains, almost exactly, the same quantity of land as the county of Yorkshire. But of the different islands, Hawaii is twice as large as all the rest put together; it is equal in size to that corner of England which consists of the three counties, Kent, Sussex, and Surrey. Maui, the next island, is also the next in size; it is equal to Hertfordshire. Oahu is a little larger than Bedfordshire, and Kauai than Huntingdonshire.

As to the general look of the islands, one account of them says: "On approaching the group from certain directions, the first objects which meet the sight are the two lofty peaks on Hawaii, each fourteen thousand feet in height,—two miles and a half,—one of them capped with perpetual snow, which contrasts with the deep blue of the tropical sky

above, and with the darkness of the lava forming the sides of the mountains. A rude and irregular outline of high lands then presents itself; and on the north side are seen, on a nearer view, the dark forests which clothe the lower region of the mountains; whilst giddy precipices front the sea, of from one to three thousand feet in perpendicular height, against whose walls the waves beat, and surge, and thunder through the caverns which they have hollowed for themselves in their ceaseless war. In some places streams, which have united their waters on their way, rush together over one of these *palis*, or precipices, into the ocean. Still nearer, the white foam is seen pouring in sheets over coral reefs, of which there is sometimes an outer and an inner ridge. The islands are generally lofty; the upland region of Kauai has an uniform height above the sea of four thousand feet.

“Once through the reefs, or anchored in a leeward roadstead, scenes of gentler beauty are discovered, pleasant bays, with sandy shores, a native village, often with its small chapel, and generally with its school, sheltered by groves of palms and cocoa-nut, and the deeper green of the bread-fruit tree.”*

The port at which the stranger is most likely to arrive, is Honolulu, the capital of the Sandwich

* “Hawaii,” by Manley Hopkins, Esq.

Islands. It is on the south side of the island of Oahu. Few cities have a more noble situation. On approaching it from the sea, the first land that comes in sight is a chain of lofty hills. Between their feet and the shore is a plain, about ten miles long, and in some parts two miles wide. On this plain Honolulu is built, with the hills for its background and the sea in front. It is at the head of a bay, which forms an excellent harbour, and is protected from the rough water outside by a natural breakwater, a broad coral reef. There is a channel through this reef, which is deep enough to allow ships of a moderate size (drawing not more than twenty feet of water) to pass through; but very large vessels are obliged to anchor in the roadstead outside. Those that do pass in, find themselves in a spacious harbour, large enough to accommodate a whole fleet; indeed, the Hawaiians speak with pride of having seen a hundred and fifty vessels in their harbour at one time. Of course this is an unusual number, but there are always a good many there; we have mentioned before, that, in the year 1864, two hundred and seventy-one vessels of different kinds anchored in the harbour or roadstead of Honolulu.

The population of the city is about twelve thousand, so that it is neither a small nor an insignificant place. It has an excellent police force, and a well-managed fire brigade; schools for the

young, a hospital for the sick, a theatre and circus for those who want amusement. Three or four newspapers are published every week, and two others monthly. There are two stone churches belonging to the American congregationalists, a handsome Roman Catholic cathedral, and a temporary church in connection with the English mission. The central portion of the town consists of regularly laid out streets, many of the houses standing within gardens. The Royal Palace is surrounded by pleasure grounds of about an acre, and is approached through an avenue, formed by the deep green leaved *kukui* and *koa* trees.

"A distinguishing feature of Honolulu is," says one account of it, "that this large town is built without any chimneys," except, of course, those used for cooking purposes. It is "a cheerful city, under its brilliant, unclouded sky; the blue sea spreading at its feet, with a silvery line of breakers on the distant reef. The masts of shipping in the port rise into view above the spreading roofs of the houses and stores; the flags on the fort and at the consulate flutter in the fanning breeze; and the sound of hammers—welcome indication and type of industry—comes from the ship-yards of the harbour. People of all nations are meeting in the wide streets; English, American, French, German, Chinese, South Polynesians, are repre-

sented here ; busy with commerce, with politics, with dinner at the very excellent hotels, or, in that rest-inviting climate, busy doing nothing.”* The ninety years that have passed since Captain Cook’s last voyage have seen great changes among us, but how much greater in distant Honolulu !

The neighbourhood of the city contains several natural curiosities. On the right hand side of the harbour, as you enter it, there are two peaks of a peculiar shape (called Diamond Head and Punch-bowl Hill), which have evidently been volcanoes. No eruption is known to have taken place from them in modern times, but in any part of the plain of Honolulu you have only to dig two, or at most three, feet into the ground, before coming to a bed of volcanic ashes and cinders, which is at least fourteen feet thick. Below the ashes is a bed of limestone rock, and wells sunk twelve or thirteen feet into it produce an abundant supply of water, which is quite fresh and pure, although it always rises and falls with the tide. It is believed that it really comes from the sea, but that it filters itself, and loses its saltiness, by passing through the cells of the limestone rock. Some of these curious wells are not more than a hundred yards from the shore.

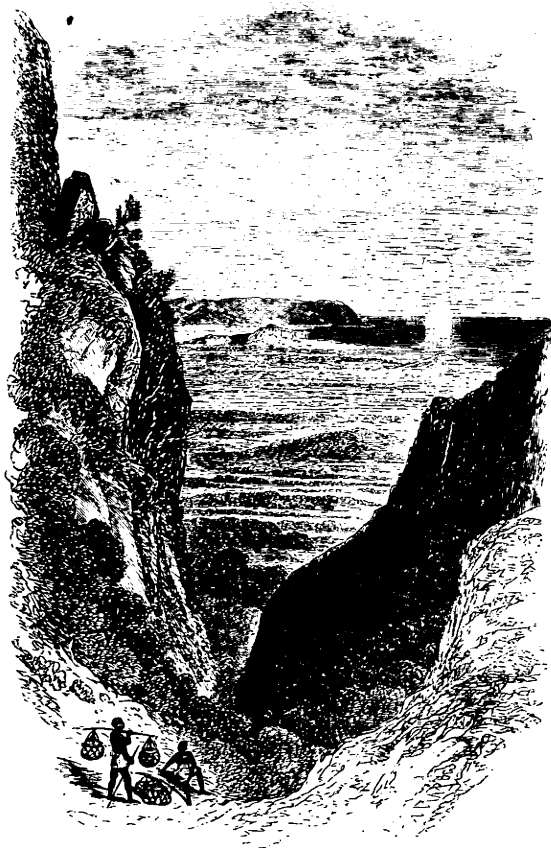
Again, about four miles from Honolulu, and one from the sea, there is a remarkable salt lake, or as

* “Hawaii,” by M. Hopkins, Esq.

we may call it, a natural salt-pan. It is about a mile round, and generally not more than eighteen inches deep, but in the centre there is a hole to which no bottom has been found. It is supposed that this hole communicates with the sea, and that the lake is filled with sea-water through it. Of course, when the hot sun shines upon this shallow pool, it dries up a good deal of the water; but the salt is left behind, and forms a crust upon the surface, which becomes so thick that, at certain seasons, it will even bear a man's weight upon it. Five or six hundred barrels of excellent salt are taken from it every year, so that it is decidedly a valuable, as well as a curious lake.

But the principal "lion" in the neighbourhood of Honolulu has yet to be mentioned. It is the Pali, or Precipice.

Immediately behind the town, the mountains are divided by a beautiful valley, called the Valley of Nu-uanu. The way to the Precipice leads through this valley. The mouth of it is laid out in fields and gardens, which are carefully cultivated, and well watered by the river that runs along the bottom. About three miles from the town, the valley gradually becomes narrower, and the hills on each side steeper. As you go on, the beauty of the scenery increases with every step. Now, the little river flows gently on, and winds in graceful curves from side to side; now, it foams and dashes, and tumbles



THE PALI—SANDWICH ISLANDS.



among the rocks ; here, the sides of the hills are clothed with grass and shrubs ; there, bare rocks jut out, or rocks that would have been bare, if they had not been seized upon by a multitude of hanging plants and creepers ; in several places little streams leap down the mountain side, sparkling as they fall, till their bright waters are mingled with those of the glancing river below. Towards the upper end of the valley, the path leads through a wood, but at length, after an eight miles' ride or walk, you come out into an open space, turn round a pile of rocks, and find yourself standing upon the edge of the Precipice. Dark-coloured rocky hills still rise on either side of you, but in front the ground sinks down to the depth of five hundred feet, and you look over many miles of fertile, wooded country, spread out, like a map, before you, and bounded in the distance by the blue waves of the Pacific.

On the right, a steep path winds down the rocky precipice, and the natives manage to clamber up and down it, sometimes bearing heavy weights, but not without difficulty. A traveller once met a party of native women bringing a fat hog to market ; it had to be carried up this precipice, and very funny it was to see the struggles of the animal, and the exertions of the five or six women who were trying to carry it. After a long struggle, they succeeded in landing it on the top in safety.

In old days, two idols used to stand, one on

either side the head of the pass, and it was the custom for every native who was going down, to offer a piece of cloth, or a garland of flowers, or at least a green bough, to one of them ; while those who had come up safely made a thank-offering of the same kind. Heathen men as they were, they felt it was right to trust to a higher power than themselves for help, and to be thankful when it had been given them.

But it is time we should turn from Oahu, with its valley and its precipice, to the other islands : you have not forgotten, I hope, how they lie with regard to each other ; at the bottom of the map, on the right hand side, Hawaii, the largest island ; next to it Maui ; then Oahu, which I have just been describing ; and lastly, at the top of the map, on the left hand side, Kauai, the smallest of the four large islands. This Kauai was the first of the group that was visited by Captain Cook ; it has a fertile soil, and is well fitted for the cultivation of sugar. Its principal town and harbour is called Waimea.

Maui, on the other side of Oahu, is the second largest island in the group, and contains its second town and port, Lahaina.

The natives of the Sandwich Islands are said to be remarkable for their love of the beautiful, and they have certainly shown their good taste in choosing the site of their principal towns. La-

haina, like Honolulu, is backed by a ridge of mountains running parallel with the shore. In front of it is the sea, with a fine sandy beach ; above which a road, forming a sort of esplanade, runs along for about a mile, lined with houses embowered in trees. The population of the town is between three and four thousand.

A few years ago it was common, at certain seasons, to see as many as sixty or seventy whaling ships anchored in the roadstead before Lahaina ; but of late years, whaling in the North Pacific has turned out an unprofitable trade, and the number of ships carrying it on has been very much decreased, so that in 1864 only five whalers touched at Lahaina. As the Sandwich islanders were accustomed to make a good profit by supplying the whaling ships with fresh provisions, they felt the loss of their visits very much at first ; but their attention has now been turned to the cultivation of sugar, which is likely to bring them more steady profits, and to be much better for them in the long run. Some of the best of the sugar plantations are upon the island of Maui, near a village named Wailuku, about twenty-five miles from Lahaina.

The range of mountains that passes behind Lahaina runs the whole length of the island, and has peaks that are from six to ten thousand feet high. The highest of all, named Hale-a-ka-la—

the House of the Sun—has been a volcano. It is not active now, but the crater, or mouth, from which it used to send forth its fiery streams of lava, still exists, and is believed to be the largest in the world. Mr. Cheever, who visited it in 1850, says that, “as he and his party advanced to its edge, there suddenly opened upon them a pit, twenty-five or thirty miles in circumference, and two or three thousand feet deep. They counted in it about sixteen basins of old volcanoes—volcano within volcano.” It takes about six hours to reach the crater from the foot of the mountain, but the view from its edge is well worth the trouble of the climb. Indeed there is so much beautiful scenery in the Sandwich Islands, that if they were only a little nearer Europe, every autumn, as it comes round, would certainly find them crowded with excursionists.

Hawaii, the largest island in the group, and the one in which Captain Cook lost his life, is even more mountainous and more volcanic than its fellows. In size, you will remember, it is nearly equal to Kent, Sussex, and Surrey; its shape is three-cornered, or triangular, each side being about one hundred miles long. Its two grandest mountains, Mouna Kea and Mouna Loa, are each about fourteen thousand feet, or two miles and a half, high. They can be seen for one hundred and seventy miles out at sea. Their tops are

always covered with snow, and from a distance they are said to look "like stately pyramids, or the silvered domes of a magnificent temple, distinguished from the clouds beneath only by their well-defined outline, unchanging position, and intense brilliancy, caused by the reflection of the sun's rays from the surface of the snow." They rise gradually from the coast for between twenty and thirty miles, Mouna Kea on the north-east, and Mouna Loa on the south-east, side of the island. The third, or west, side has its mountain also, and it is by no means an insignificant one, although it does not rise to the same height as Mouna Kea or Mouna Loa. The centre of the island, between the three mountain ranges, is a wooded valley.

In going from the sea-shore to the top of the mountains, the traveller passes through five or six different regions. "The first," says Mr. Goodrich, an American missionary, who lived some years in the islands,— "the first occupies five or six miles, where cultivation is carried on in a degree, and might be to almost any extent. . . The next is a sandy region, that is impassable, except in a few footpaths. Brakes, a species of tall fern, here grow to the size of trees; the bodies of some of them are eighteen inches in diameter." Next comes "the woody region, between ten and twenty miles in width. The region higher up

produces grass, principally of the bent kind. Strawberries, raspberries, and whortleberries flourish in this region, and herds of wild cattle are seen grazing. It is entirely broken up by hills and valleys, composed of lava, with a very shallow soil. The upper region is composed of lava in almost every form, from huge rocks to volcanic sand." And lastly, the two highest peaks are always covered with snow.

We have said that Hawaii is more volcanic than its neighbours. Indeed the whole island is composed of rocks that must, at one time or another, have been cast out of the mouth of a volcano. Where these lava rocks have lain for a long time exposed to the air, they have partly crumbled away, and in these places they are covered with a fertile soil; but in other parts of the island, which have been overflowed with lava more lately, no soil has formed as yet,—they still remain desolate, barren plains, covered with nothing but volcanic ashes, clinkers, and lava. In the other islands there are, as we have seen, several peaks that must once have been volcanoes, but in Hawaii, on one mountain ridge alone, that on the west side, Mr. Ellis found no less than sixteen old craters, the mouths of so many volcanoes, that once poured forth their volumes of smoke and fire; and besides all these, and many others found in different parts of the island, which have ceased

to act, Hawaii possesses one real volcano, that for its size and awful grandeur deserves to be reckoned among the wonders of the world.

The crater of this wonderful volcano, Kilauea it is called, is situated upon the side or shoulder of Mouna Loa, about twenty miles from the shore, and six thousand feet above the level of the sea. For many miles before it is reached, the traveller hears a roar, like the letting off of innumerable rockets, at intervals of a few seconds, and sees clouds of smoke rising, as if from a village in flames. By night, the glare seen from the brow of a hill twenty miles from the volcano, is said to be "like that of a vast forest in flames; while the vapour, which floats high above the crater, throws down its reflection of the volcanic fire, and increases the effect by repeating it, as if in a looking-glass."

The crater of Kilauea is approached by a rough path, leading through several miles of thick forests, and over extensive tracts of broken lava, which have to be crossed with great care, on account of the deep pits and cracks that rend the ground in many places, and that are often concealed, in the forest by creeping plants, and in other parts by being covered with a thin crust of lava. Some years ago, a native, who was accompanying an American traveller, fell into one of these chasms; he was severely bruised by the fall, and could only be

rescued from his perilous situation by means of a rope lowered from the surface. In 1859, another young man on his road to the volcano, fell into a pit in the woods: he was recovered from it, but his spine was injured, and he died a few days afterwards, in consequence of the hurt he had received.

But, supposing the traveller to have escaped these dangers, he arrives in course of time at the crater of Kilauea, the largest active crater in the world.

We are accustomed to think of a volcano as a high mountain, with a chimney-like opening at the top of its rough peak, but the visitor to Kilauea, when he reaches the table-land, or high plain, on the shoulder of Mouna Loa, and gains his first sight of the crater, has no mountain at all before him, but on the contrary, finds himself on the top of a precipice, looking down into a gigantic basin, or pit, nearly a thousand feet deep, about three miles and a half long, by one broad, and nine miles round. The cliff, on the top of which the traveller is standing, is almost perpendicular for a depth of four or five hundred feet; at that distance from the top, a ledge of black lava runs all around the enormous basin, and below it the banks slope more gradually. In some places, they are formed of immense deposits of sulphur, in others, of masses of black or pink-coloured lava, or of huge masses of basaltic rock.

But the bottom of the crater is the most wonderful sight of all. It is full of lava; in some parts just cool enough to be walked upon, in others, thrown up into cones, or hillocks, twenty feet high or so, and towards the south-west actually boiling and seething—a lake of liquid fire.

The whole pit is full of jets of steam, which are to be counted by hundreds, rising in high columns from the ground, and each hillock is itself a little volcano, from time to time casting out flames, and stones, and liquid lava. It is possible to clamber down the steep cliffs, so as to get upon the firm ledge of lava, and those who choose to do so, may even go lower than that, and walk over some part of the bottom of the pit. The Bishop of Honolulu, who visited the spot a few months ago, writes of it: “After climbing down the steps and cliffy sides into the abyss below, some hundred feet or more, we walked three miles over the hot lava, jumping over difficult crevasses of great depth, not unlike, I should imagine, to those which occur in the glaciers of Switzerland. At last we approached the brink of the *Lua* or lake, which is almost circular, full of thick, jelly-like fluid, in a state of continued ebullition. It shot up incessantly, for several yards, masses of orange-coloured liquid, falling back in the most fantastic shapes into the lake. All round us were pyramids of lava, open

at the top, out of which issued flame, making a deafening noise, hissing and roaring, and the inner sides, where they could be seen, streaming down with lava in a state of fusion, not unlike molten steel or iron. Sparks flew out in every direction. . . Never could I have realized the sight had I not visited it, and never shall I forget it." *

Some travellers are so venturesome, as to run the greatest risks in their endeavours to explore the crater. In 1849, it was visited by a Mr. Hill. He and his party went so near the burning lake as to be able to dip the end of their staves into a pool of molten matter, "and the green wood was instantly reduced to ashes." Two high, black cones, that rose out of the lake of liquid fire, next attracted their attention, and they determined to make an effort to reach them. Walking for some distance along the ledge of firm lava, they arrived at a sort of natural bridge or causeway, that joined the ledge to one of the cones, and they immediately turned on to it. The upper part of it was in places a thin, brittle crust, separated from one to five feet from the more solid matter below. One of the party actually fell through this upper crust, but even this accident did not prevent them from continuing their perilous walk. "When half way across they paused to contemplate the terrible

* "Occasional Paper of the Hawaiian Church Mission."

scene. At a great depth beneath boiled the fiery pool; above them appeared a huge conduit of unchained fire; and on all sides a region of frightful desolation.

“The two travellers and their native guide had not long recommenced climbing when their course was suddenly arrested. The infirm lava-crust beneath their feet began to shake ominously, whilst frightful, unearthly sounds from the mouth of the cone pierced their ears. As soon as they were released from the first panic, which transfixed them, they commenced the most rapid retreat in their power, along the causeway; but before they had advanced many paces towards the lava plain, the prelude of mighty blasts changed to cracks of near thunder, and immense masses of hot lava were thrown to a great height. The travellers’ immediate danger was that of being crushed by the falling lava, and from this there was no shelter. At first the blocks, issuing perpendicularly, fell back into the crater; but they then began to fall beyond the cone, plunging into the gulf on both sides the causeway, or rolling past the travellers with a terrible impetuosity. Some even fell on their frail bridge, broke through, and were lost beneath it. Through the wild uproar and confusion Mr. Hill and his companions finally reached the firm ledge in safety.” *

* Hopkins’s “Hawaii.”

This wonderful crater of Kilauea was supposed by the heathen Hawaiians to be the dwelling-place of a powerful and destructive goddess, whom they named Pelé. A bush that grows near it, called the *ohelo*, which bears bunches of fruit very much like red currants, was considered sacred to Pelé, and in old times no one dared eat of the fruit before he had thrown some of it into the crater, as an offering to the goddess. A curious substance, resembling spun glass, that is sometimes found near the volcano, was also connected with Pelé, and still goes by the name of Pelé's hair.

I have hitherto endeavoured to describe Kilauea in its usual state, but there are times when it bursts into a more terrible activity than on the day of Mr. Hill's visit. "From about the middle of 1856, for nearly three years, the volcano continued in a state of more than usual energy. Rivers of lava rolled downwards, through the forest and over precipices, destroying the native *kalo* grounds, and rendering villages uninhabitable. They found their way through valleys, even to the shore, until, in deadly struggle with the waves, their course was stayed—the temperature of the sea being so raised during the conflict, as to kill great quantities of fish."* The stream of lava that forced its way into the sea

* Hopkins's "Hawaii."

towards the close of this eruption, filled up a bay, and formed a promontory in its stead. Sixty years before, the same sort of thing had happened, the bay that was filled up then having been nearly twenty miles in length, and the headland that was formed, jutting out between three and four miles into the sea.

The lava-streams from old eruptions, that are found in different parts of the island, present endless varieties of form and colour. Mr. Ellis, the well-known Missionary, who made a walking tour round Hawaii in 1823, describes himself as having been obliged in one place, near Kilauea, to walk over a sea of lava. "Once," he says, "it had certainly been in a fluid state, but it appeared as if it had become suddenly petrified, or turned into a glassy stone, while its agitated billows were rolling to and fro. Not only were the large swells and hollows distinctly marked, but in many places the surface of the billows was covered by a smaller ripple, like that observed on the surface of the sea at the first springing up of a breeze." This lava was black, but shining and slippery, like glass, so that, with its sloping ridges, it was extremely difficult to walk upon.

At another place, not far from Kealakeakua (Cook's Bay), Mr. Ellis came upon a spot where a mighty stream of lava, half a mile wide, had poured over a precipice of more ancient lava, at least sixty

or seventy feet high. The flowing lava had taken the form of a waterfall, and cooling as it flowed, had been turned into stone. And, just as in most large waterfalls, that of Niagara for instance, you can walk behind the fall, in the arched passage that the water leaves between itself and the rock, so here, the lava-fall had formed an arched avenue, fifty or sixty feet high, and from six to twelve feet wide at the bottom. Mr. Ellis walked through this avenue for half a mile, having on one side of him the old lava cliff, rising perpendicular and smooth, some parts of it a bright scarlet, others brown and purple in colour; on the other side, and over head, the arch of new lava, generally of a dark purple or jet black colour, but glossy, and glittering when the sun shines upon it, as if it had been covered with a coat of the finest varnish.

Near the same place, Mr. Ellis observed the mouths of numerous caverns or tunnels, through which the lava seemed to have flowed, so that they must have had some communication with the volcano; and when he was in the neighbourhood of Kilauea he entered the mouths of several covered channels, or tunnels, there. "They had been formed," he thinks, "by the cooling of the lava on the sides and surface of the stream, while it had continued to flow on underneath. As the size of the current diminished, it had left a hard

crust of lava, of unequal thickness over the top, supported by walls of the same material on each side. Their interior was beautiful beyond description. In many places they were ten or twelve feet high, and as many wide at the bottom. The roofs formed a regular arch, hung with red and brown stalactite lava, in every imaginable shape, while the floor appeared like one continued glassy stream. The winding of its current and the ripple of its surface were so entire, that it seemed as if, while in rapid motion, the stream of lava had suddenly stopped, and become indurated, even before the undulations of the surface had subsided." *

But you will begin to think that Hawaii contains nothing but lava-streams. The island is, as I have said, entirely formed of lava and other rocks that must have been cast out of the mouth of a volcano ; but it is not all barren ; on the contrary, where the lava has had time to crumble into mould it forms a very fertile soil. Even in parts where the coast looks desolate, as along the western shore, the ground a little way inland is often rich and cultivated ; on the north-east side particularly, there are many beautiful valleys, each watered by its own stream, and producing abundant crops of sugar, cocoa-nuts, bananas, and many other native fruits.

* Ellis's "Tour through Hawaii."

Mr. Ellis speaks in especial praise of the valley of Waipio. He arrived there in the evening. "The next morning," he says, "unveiled to view the extent and beauty of the romantic valley. Its entrance from the sea, which was blocked up with sand-hills, fifty or sixty feet high, appeared to be a mile, or a mile and a half, wide. The summits of the hills, which bordered the valleys, seemed six hundred feet above the level of the sea. They were nearly perpendicular, yet they were mostly clothed with grass, and low straggling shrubs were here and there seen amidst the jutting rocks. A number of winding paths led up their steep sides, and in several parts, limpid streams flowed, in beautiful cascades, from the top to the bottom, forming a considerable stream, which, meandering along the valley, formed a passage through the sand-hills, and emptied itself into the sea. The bottom of the valley was one continued garden, cultivated with taro, bananas, sugar-cane, and other productions of the islands, all growing luxuriantly. Several large ponds were also seen in different directions, well stocked with excellent fish. A number of small villages, containing from twenty to fifty houses each, stood along the foot of the mountains, at unequal distances on each side, and extended up the valley, till projecting cliffs obstructed the view." *

* Ellis's "Tour through Hawaii."

Not far from Waipio is the principal port of the island, Hilo, in Byron's Bay, "which, some say, is so rapidly rising in importance that it will ultimately take precedence of Honolulu. It has the advantages of lying on the windward side, and opposite to America; it has a good harbour for shipping, and is admirably fitted for the export of the sugar produced on the coast near in great abundance."*

I have only one more remark to make before we leave the scenery of Hawaii, namely, that the island is liable to be disturbed by earthquakes. Most volcanic countries are, so that, considering the activity of the wonderful crater of Kilauea, we could hardly expect it to be otherwise; indeed, on the whole, I think the Hawaiians ought to consider themselves fortunate, as it does not seem they have ever suffered any great or lasting damage from earthquakes alone. Mr. Ellis had the opportunity of examining a spot where one had taken place about two months before. About ten o'clock in the evening, he was told, the ground shook violently for some minutes, and then suddenly burst open in a crack, several miles in length, and from one to two feet wide, from which a quantity of smoke and vapour came out. A stone wall, four feet thick and six feet high, enclosing a garden, was thrown down, but

* Journal of the Bishop of Honolulu.

happily no one was injured. The chasm was still open in most parts when Mr. Ellis visited it, though in some places it seemed as if the earth had closed up again. "We entered a house," says Mr. Ellis, "sixteen feet by twelve in the inside, through which it had passed. Ten persons, namely, one man, six women, and three children, were asleep here at the time it occurred. They were lying on both sides of the house, with their heads towards the centre; some of them very near the place where the ground was rent open. The trembling of the ground, they said, awoke them, but before they could think what it was that had disturbed them, the earth opened with a violent percussion; a quantity of sand and dust was thrown up with violence, and smoke and steam were at the same time emitted. After a short interval, a second percussion was felt, vapour again arose, and at the opposite end of the house to that in which they were lying, they saw a light blue flame, which almost instantly disappeared. We asked them if they were not alarmed. They said they were at first, but after remaining awake some time, and finding the shock was not repeated, they lay down and slept till morning, when they filled up the fissure with grass and earth."*

Do you think you could have lain quietly after you had been awakened by an earthquake? Was

* Ellis's "Tour through Hawaii."

it idle indifference, or true courage, that enabled the Hawaiians to do so? Perhaps you may be able to answer the last question better after you have read a little more about the Sandwich islanders.

CHAPTER III.

THE CLIMATE, ANIMALS, AND PLANTS OF THE
SANDWICH ISLANDS.

You have not heard much about the climate of the Sandwich Islands yet, but perhaps you may have gathered, from what I have told you grows there, that it must be very different from the climate of England. Let us consider the subject a little. Suppose you find Hawaii in your Map of the World once more, and observe, that it is a good deal nearer to the line called the Equator—which, you know, marks the hottest part of the world—than England is. The whole distance between the hottest part of the world, at the equator, and the coldest at the poles, is divided, you know, into ninety degrees. Your map will show you that the line against which the number 50 is marked at the side—meaning fifty degrees of north latitude, fifty degrees from the equator—passes through the most southern point of England; while that marked 20—twenty degrees north latitude, twenty degrees from the equator—passes through Hawaii; showing us that the island is thirty degrees nearer to the equator

than we are. Of course, therefore, it is hotter than England.

But when we have said thus much, we have not at all sufficiently expressed the difference between the two climates: the map can't tell us everything, so let us fall back upon the accounts of travellers who have visited the islands. They tell us that, whereas in England we are accustomed to frost and snow in winter, and think ourselves well off if we get a few hot days in summer—in Hawaii-Nei there is no winter at all, it is summer all the year round. But then, perhaps Hawaii-Nei is one of those burning countries, like India, where one is always longing to get rid of the sun. "Oh no!" they answer, "the hottest day of the warmest month in Hawaii-Nei is not very much warmer than the hottest summer's day in England, although the coldest day of the coldest month there, is as warm as a cloudy summer's day with you." It is true the Sandwich Islands are in the same latitude as the north of India, but then the violence of what might be a burning sun is tempered in them by the sea-air that blows so freely around them. And here again we come to another difference between their climate and ours. In England we are often blown about by an east wind one day and by a west wind the next, but in Hawaii-Nei the wind blows regularly from one quarter, the north-east, for nine months of every

year, so that you can tell exactly where to go for a blow, and where you may find shelter. Of course, the north-eastern side of each island is the exposed one, and is therefore called the windward, while the south-west coast, the leeward, is generally sheltered.

On the windward side of the islands, and in the mountains, the weather is often rough, with showers, but on the sheltered side, one bright, cloudless day follows another, almost without interruption, the nine months through. There is no need of looking out for fine weather when you want to take a journey or a holiday; you are almost sure to have it, if you only keep within the time that the north-east wind—the trade-wind, as it is commonly called—is blowing. When that is over, the rainy or winter season sets in, and lasts from December to March. During that time violent winds often sweep over the islands, and heavy rain falls, sometimes for days together. In January, 1863, in the island of Maui, it rained continually for eight days, and the rain was accompanied with furious squalls of wind from the east. But then, this kind of weather only lasts for three months out of the twelve. During the rest of the year, the warm, equal climate is peculiarly suitable for consumptive patients, who are beginning to be sent to it from California and other parts of America, and are as much benefited by it as English patients are by a visit to Madeira.

In a journal sent home from Honolulu by a clergyman, Mr. Mason, we find the following allusions to the climate :

“In the evening of this Sunday, Mrs. Mason, Miss Roche and myself, walked a little way along the valley. One could hardly fancy one’s self in the tropics. A beautiful cool breeze fanned us. Luxurious foliage shaded the neatly-trimmed pathway. Quiet people walking with wives and families, as in England, made one feel quite at home, were it not for the stern reality which forced itself upon the mind, that we were more than ten thousand miles away from so many one longed to see and talk with. . . . We sit out under our verandah from eight till nine, listening to the crickets chirping, gazing at the clear brightness of the stars, and talking of home, friends, and other days.”

A few weeks later Mr. Mason writes again :

“The climate of Honolulu has been to us delicious up to last week, when the trade-winds ceased, and a hot smothery wind began to blow from the south. This continues mostly during the rainy or winter season, which is now commencing, so that winter here is hotter than summer. The mornings, before ten, and the evenings, after five, are really most agreeable—not hot or cold. The evening light and tints are exquisite, so varying, so rich, and so peculiar.”

Of course in a country so far off from England,

and so different in climate as Hawaii-Nei, we must not expect to find the native plants or animals exactly like our own. There is less difference, however, in the animals than in the plants, so let us think of them first.

In Captain Cook's time, the only four-footed animals in Hawaii-Nei were pigs, dogs, rats, and a kind of bat. The goats the captain left behind him were killed in a native quarrel, but others have since been taken to the islands, and cattle, sheep, donkeys, and horses have also been introduced. There are now large herds of cattle in most of the islands, and the horses, also, have multiplied with extraordinary rapidity. The first the Hawaiians ever saw, was landed among them in 1803 ; in 1860, they possessed 27,663. The love of riding has become quite a passion among them, and it is said, it would be a public benefit if half their horses were destroyed, as they consume a great deal of useful food, while many of them do very little useful work.

Pet animals are very common among the Hawaiian women, who are apt to carry their fondness for them to excess : for instance, it is said that some mothers have been known to suckle a puppy at the same time as their own baby. Sometimes their pet is a pig. A traveller once came upon a group of native women surrounding a huge hog, which lay panting in the midst of them. The

women had taken off almost all their own clothing, and were cooling the pig by dipping their clothes in water and covering him with them.

In old times, the chief use the Hawaiians made of the pig was to offer it as a sacrifice to their gods. When they feared an eruption of Kilauea, hundreds of hogs, some alive, others cooked, used to be thrown into the crater, as an offering to Pelé, the goddess of the volcano. And when the terrible lava began to roll down the sides of the mountain, hundreds more were thrown into the stream, with invocations to Pelé that she would put a stop to the eruption, and spare the land.

The pig was, and is, sometimes eaten in the Sandwich Islands; but the dainty dish of the Hawaiians is not pork, nor beef, nor mutton, but dogs' flesh! "Numbers of dogs," says Mr. Ellis, "of rather a small size, and something like a terrier, are raised every year as an article of food. They are mostly fed on vegetables; and we have sometimes seen them kept in yards, with small houses to sleep in. A part of the rent of every tenant who occupies land, is paid in dogs for his landlord's table. Though often invited by the natives to join them in partaking of the baked dog, we were never induced to taste one. The natives, however, say it is sweeter than the flesh of the pig, and much more palatable than that of goats or kids, which some refuse to touch, and few care to eat."

The Bishop of Honolulu, who has managed to overcome the English prejudice against trying any new sort of food, assures us that the Hawaiians have right on their side, and that their favourite dish, of baked dog, is "really capital."

Chickens were kept by the Sandwich Islanders before Captain Cook's visit; flocks of wild geese are found in the centre valley of Hawaii; snipes, plovers, and wild ducks in all the islands. The greater number of birds near the coasts are water-fowl, but other kinds abound in the woods and mountains; one of them has a song much like that of our thrush, and some are remarkable for the beauty of their plumage,—as a little glossy purple paroquet, and a woodpecker speckled with red, yellow, and green. The feathers of the latter used to be very much in request, as they were used to make war-cloaks and helmets for the chiefs, and also to ornament the heads of the idols. But another bird was still more sought after, it is one that lives in the mountains, and has a single yellow feather, about an inch in length, under each wing. The royal cloak was composed entirely of these feathers, and one that was owned by King Kamehameha I.—whom you will hear more about presently—is said to have taken nine reigns to make. And no wonder, for though it was made entirely of the precious feathers, it was four feet long, and no less than eleven and a half

feet wide at the bottom. This curious cloak was sent as a present by King Kamehameha I. to King George III., with the injunction that, as no one below the rank of a king had worn it in the Sandwich Islands, so, no one but the King of England should wear it in this country.

But if the birds of the Sandwich Islands are different from ours, their plants and trees are much more so. Among their trees is a fern with a stem fifteen feet high; a beautiful lichen, called *pulu*, often grows round it, and is gathered by the natives to be made into pillows and mattresses. Some of it has lately been sent to California and British Columbia for the same purpose.

Next we come to the palm trees, such as we see in pictures of hot countries. Several kinds of palms grow in the Sandwich Islands, but the cocoa-nut is probably the most valuable of all of them.

The forests contain several excellent timber trees, as the *koa* and the *kau*, and some beautiful flowering shrubs and plants.

Among the trees growing upon the mountains is the sandal-wood, which is a small tree or shrub, something like the myrtle. Its wood gives out a sweet smell, especially when it is burnt, and on that account it is prized by the Chinese, who burn it in their temples. Some years ago it formed the principal export from the Sandwich Islands, but the "penny wise, pound foolish"

natives cut it down so freely that they have but little of it left now. Happily for them, their attention has lately been turned to what is likely to prove much more profitable, namely, the cultivation of sugar.

The sugar-cane was known in the islands before Captain Cook's visit, but it is only of late years that much attention has been paid to it. Now, its cultivation is increasing so rapidly, and the quality of the sugar produced is so good, that the British Consul-General predicts that the Sandwich Islands will soon "take rank as the West Indies of the North Pacific Ocean." The greater part of the sugar made in the Sandwich Islands is sent to California, and the export has increased from 645 tons in 1860, to 6838 tons in 1865. As each pound of sugar is worth from $4\frac{1}{2}d.$ to $5d.$ in the San Francisco market, it will be seen that this is a valuable export.

Coffee, rice, tapioca, cotton, oranges, limes, pineapples, and pumpkins are also found among the vegetable exports of the Sandwich Islands: they have all been introduced since Captain Cook's visit, and their possession is one of the benefits the people have gained from intercourse with civilized nations.

Among the most useful of the native trees and plants that we have not yet named, are the bread-fruit, plantain, banana, candle-nut, and calabash

trees, the *ohia* or native apple, the *ti*, the *taro*, and the *wauti*.

The *kukui*, or candle-nut tree, is a large tree with very white leaves. It bears a nut about the size of a walnut, which has long been used by the Hawaiians in the place of candles. It is not nearly so convenient as the candles we burn; but then the *kukui-nuts* cost nothing, except the trouble of picking-up and preparing, and we fancy that many an English housewife would be glad to light her family upon such easy terms. After they are picked up, the natives put them in an oven for a little while, to soften the hard shell, which is then peeled off; a hole is bored through the kernel, and the nuts are strung upon a rush, and hung up out of the way, like candles in a grocer's shop, till they are wanted. When they are to be used, ten or twelve are threaded on the thin stalk of a cocoa-nut leaf, and in that state they look, according to Mr. Ellis, "like a number of peeled chestnuts on a long skewer. The person who has charge of them lights a nut at one end of the stick, and holds it up till the oil it contains is consumed, when the flame kindles on the one beneath it, and he breaks off the extinct nut with a short piece of wood, which serves as a pair of snuffers. Each nut will burn two or three minutes, and, if attended, give a tolerable light." *

* Ellis's "Tour through Hawaii."

When the nuts are used out of doors,—as for fishing at night,—a kind of rude lantern is made, by wrapping up four or five strings of them in a large leaf, which, Mr. Ellis says, “not only keeps them together, but renders the light more brilliant.”

Of course, the *kukui-nuts*, when properly crushed, yield a large quantity of oil, which is useful for many purposes, and they are also sometimes roasted and eaten like chestnuts.

The Hawaiians, in common with the rest of the Polynesians, have another natural convenience in the calabash. It is the fruit of a tree about twenty feet high, and is very much like our pumpkin, only with a much harder shell. It makes excellent cups, basins, and even buckets, as the largest will hold four or five gallons. The way the islanders prepare it for use is as follows:—As soon as the calabash is ripe, they pick it and put it in the sun, where they leave it till the inside is decayed, and can be shaken out through the little hole where the stalk has been. After this has been done, it is ready for use or for cutting into the shape of a cup or basin; unless they wish to stain it, which process will give it as much extra value in their eyes as a fine china cup has over a common earthenware one in ours.

The staining is managed by mixing some dark-coloured earth with certain bruised herbs and water, and filling the calabash with the mixture.

Then the artist takes a knife, or some other sharp-pointed instrument, and draws outside the calabash the figures he wishes to ornament it with; and the Hawaiians are said to be very skilful and ingenious in their designs. The colouring matter is left inside for three or four days, after which the calabash is put into an oven and baked. When it is taken out, all the parts which have been marked appear brown or black, while those places where the outer skin has not been broken keep their natural bright yellow colour; and these colours remain fixed after the work has been finished, by emptying out the colouring matter, and drying the calabash in the sun.

The natives of the other Polynesian Islands are accustomed to use the calabash for cups and bowls, but the Hawaiians are the only people who ^{knew} how to stain and ornament it at the time they were first visited by Europeans.

The *ti* (*draccena*) is another plant that is very useful to the Hawaiians. They consider it an emblem of peace, and in times of war, a branch of it, together with a young plantain, used to serve the purposes of a flag of truce. It is often planted as a garden hedge; its glossy, shining leaves make an excellent thatch, and the Hawaiians also have a way of weaving them together by their stalks, so as to form a cloak, which acts as a waterproof, and is a very useful addition to their ordinary

clothing when their business carries them into the mountains. The *ti* has a large, woody root, which is baked and eaten as a vegetable; it is also capable of being made into a wholesome beer, but unfortunately, the natives are not contented with this, but have learnt how to distil it into a spirit, which is too often used for purposes of intoxication.

The *taro* (*arum esculentum*) is another plant that has an eatable root. It is much more cultivated than the *ti*; indeed it may be said to hold the same place in the Sandwich Islands that the potato does in Ireland, and wheat among ourselves, for a preparation from its root, called *poi*, is the principal food of the Hawaiians. The *taro* is so productive that, it is said, a square mile cultivated with it would keep fifteen thousand people in food the whole year through. You will find, I believe, if you like to make the calculation, that an average crop from a square mile of wheat will scarcely feed two thousand people for the same time.

The *taro* is cultivated by being planted in pits, two or three feet deep, which have to be kept partly filled with water. The roots are something like those of a Jerusalem artichoke, from six to twelve inches long, and three or four round. They are very sharp to the taste when raw, but lose their roughness when they are either boiled or baked. The common way, however, of preparing them for food, is by pounding them, and

mixing them into a paste with water, after which they are allowed partially to ferment. It is in this state that the taro-root is called *poi*, which, as we have said, is the national dish of the Hawaiians. To most English palates it seems too much like paste—or at the best like hasty-pudding—to be pleasant; but the Hawaiians are as fond of it as a Scotchman of his oatmeal porridge, and some of them have objected to visiting England because *poi* is not to be had here. Is it not a merciful provision of Providence that each nation should prefer the food which is most easily to be had in their own country? What should we English people do without our wheaten loaf?

The last plant we have to speak of is the *wauti*, or cloth plant, which used to furnish the Hawaiians with clothes when they had scarcely any other means of obtaining them. Of course, now that they trade with other nations, they are able to buy calico, linen, and cloth, and they do to some extent; but then these things, having to be brought over the sea, are very dear, whereas *tapa*, or native cloth, like the candle-nut, only costs the trouble of preparing; and so, although it does not last nearly so long as calico, it is still made, and still used, among the lower orders in Hawaii.

The plant from which *tapa* is manufactured, the *wauti* (*morus papyrifera*), is cultivated much the same as an osier bed. When the shoots are

eight or ten feet high they are cut down, and a slit is made through the bark, the whole length of the stick, which enables the cloth-maker to peel it. As soon as the bark is taken off, it is rolled up in little coils and left for several days, that it may flatten itself. When it is unrolled, the cloth-maker takes a shell, or some such instrument, and scrapes off the outer bark from the inner, the latter being the only part of the plant used in making the cloth. The fine bark which is left, is put upon a board, and beaten out with a wooden hammer till it is two or three times as wide as it was at first. After this, it is put away for a few days, and then beaten again, till it is brought to the size required. The mallet used in beating it has patterns engraved upon it, a different one upon each of its four sides; so that various patterns are produced upon the cloth, according to the side it is beaten with.

Several kinds of *tapa* are made; one sort is said to look like muslin, another like dimity, and a third, which is much thicker and formed of several layers of bark, like wash-leather. The finest of these cloths was used in old times in making *maros* for the men and *paus* for the women. The *maro*, or narrow cloth worn round the loins by the men, was about a foot wide and three or four yards long. The *pau*, used as a petticoat by the women, was generally about a yard wide

and four yards long. Both these cloths were commonly finished off by being beautifully painted, with brilliant red, yellow, and black colours, and then varnished over with a gum, which both preserved the colours and made the tapa less liable to damage from wet. In addition to these ornamental processes, the luxurious Hawaiians often scented the woman's garment, by rubbing it over with a vegetable oil, in which chips of sandalwood, or the sweet-scented seeds of a plant called *pandanus*, had been steeped.

The thickest kind of cloth, called *tapa moe* (sleeping cloth), is still used. "It is generally three or four yards square, very thick, being formed of several layers of common *tapa*, cemented with gum, and beaten with a grooved mallet till they are closely interwoven. The colour is various, either white, yellow, brown, or black, according to the fancy of its owner.

"Nearly resembling the *tapa moe* is the *kihei*, only it is both thinner and smaller. It is made in the same manner, and is about the size of a large shawl or counterpane. Sometimes it is brown, but more frequently white or yellow, intermixed with red and black. It is generally worn by the men, thrown loosely over one shoulder, passed under the opposite arm, and tied in front, or on the other shoulder." *

* Ellis's "Tour through Hawaii."

Cloth-making has always been looked upon in Hawaii as women's work. When Mr. Ellis was in the island, in 1823, he observed one morning—"Keona, the governor's wife, and her female attendants, with about forty other women, under the pleasant shade of a beautiful clump of cordia, or kou trees, employed in stripping off the bark from bundles of *wauti* sticks, for the purpose of making it into cloth. . . Keona not only worked herself, but appeared to take the superintendence of the whole party. Whenever a fine piece of bark was found it was shown to her, and put aside, to be manufactured into *wairiirii*, or some other particular cloth. With lively chat and cheerful song they appeared to beguile the hours of labour until noon, when, having finished their work, they repaired to their dwellings."*

In these days, a governor's wife, even in Hawaii, is more likely to fill up the morning by answering her letters, ordering her dinner, and taking her daily ride, than by cloth-making; but troops of women, of the lower orders, are still to be seen in the island peeling the *wauti*, beating it with the mallet, or laying on the bright colours and varnish, which have always given a pleasing finish to the *tapa* of Hawaii.

* Ellis's "Tour through Hawaii."

CHAPTER IV.

THE PEOPLE OF THE SANDWICH ISLANDS.

THE last chapter gave you some account of the animals and plants that are found in the Sandwich Islands; in this, I am going to say a few words about the people who live there.

The Hawaiians are generally strong, well-made, and active, and in height rather above the average of our own countrymen. Their skin is usually of an olive-brown colour, but its tint varies very much in different persons. The fishermen, and others who are a great deal exposed to the sun, become nearly black; on the other hand, some Hawaiians are only a little darker than a dark, sun-burnt Englishman. Their hair is black and wavy, but quite free from the woolliness of the African; the face is wide; the nose marked by broad, full nostrils; and the eyes bright and black. The women have good figures, with small and delicate hands, feet, and ancles. They often keep their good looks late into middle life—indeed many Hawaiian females are said to be still handsome at fifty; but in old

age both men and women are apt to become stout and unwieldy. The chiefs and their wives are, as a rule, so much taller and stouter than the common people, that some persons have supposed they must belong to a different race; but residents in the islands, who have had the best means of judging, say that this is not the fact, the greater care taken of them in their childhood, and their better living, having probably occasioned the difference.

In character, the Hawaiians are a cheerful, light-hearted people, who always greet you with a pleasant smile, and an *aloha*, or welcome. They are naturally fond of everything bright and beautiful, and averse to whatever is gloomy. The merry, ringing laughter of the women may often be heard when they are at work, and singing, dancing, and story-telling are favourite amusements of their spare time. They are so fond of singing, in particular, that "when they first began to learn to read and spell, it was impossible for them to repeat a column of spelling, or recite a lesson, without chanting or singing it."*

They had bards among them, whose office was much the same as that of the bards we read of in the early periods of English history. Most of the kings and principal chiefs had one of these bards attached to their households, and he was

* Ellis's "Tour through Hawaii."

expected to be always ready with a song upon any striking event in the history of Hawaii, or in praise of his master. He was often called upon to exercise his art during meal-times. One evening Mr. Ellis was invited to sup with the Governor of Hawaii. On going into the room where the meal was laid out, he found a young bard, not more than twelve or fourteen years old, seated on the floor; as soon as supper began, this youth commenced his song, chanting, "in a monotonous but pleasing strain, the deeds of former chiefs, ancestors of the host," and accompanying his voice with the music of a "rustic little drum, formed of a calabash, beautifully stained, and covered at the head with a piece of shark-skin."

I spoke, in the last chapter, of the native clothing which the Hawaiians were accustomed to wear in old times. Of late years they have learnt to dress themselves in a more civilized way; but there is one part of their native costume which they are very loth to give up, namely, their head-dress. Both men and women still prefer a wreath of flowers round their heads to either a hat or a cap, and their wreath is always made up in excellent taste, generally out of the sweet-scented wild flowers that grow in their woods. In holiday times, the young people do not confine themselves to a single wreath, but bind the sweet-smelling, flowery garlands round their necks,

wrists, and ancles, as well as their heads. A scene that Mr. Ellis witnessed during his walk round Hawaii illustrates this custom, and at the same time speaks well for the family affection of the Hawaiians.

A young man, named Mauae, who was a servant of the Governor of Hawaii, accompanied Mr. Ellis part of the way round the island, by his master's orders. After several days' journey, the travellers arrived at the young man's native village, which he had not been able to visit for several years. The news of his coming had arrived before him, and the whole population of the village seemed to be waiting to receive him. "The old people from the houses welcomed him as he passed along, and numbers of the young men and women came out to meet him, saluted him by touching noses, and wept for joy at his arrival. Some took off his hat, and crowned him with a garland of flowers; others hung round his neck wreaths of a sweet-scented plant resembling ivy, or necklaces composed of the nut of the fragrant *pandanus odoratissimus*. When we reached the house where his sister lived, she ran to meet him, threw her arms round his neck, and having affectionately embraced him, walked hand in hand with him through the village. Multitudes of young people and children followed, chanting his name, the names of his parents, the





place and circumstances of his birth, and the most remarkable events in the history of his family, in a lively song, which he afterwards informed us was composed on the occasion of his birth."

The procession moved on, through plantations and groves of cocoa-nut trees, to the house of Mauae's father; and there "a general effusion of affection and joy presented itself, which it was impossible to witness without delight. A number of children, who ran on before, had announced his approach; his father, followed by his brothers and several other relations, came out to meet him, and under the shade of a wide-spreading kou tree, fell on his neck and wept aloud for some minutes; after which they took him by the hand, and led him through a neat little garden into the house. He seated himself on a mat on the floor, while his brothers and sisters gathered around him; some unloosed his sandals, and rubbed his limbs and feet; others clasped his hand, frequently saluting it by touching it with their noses; others brought him a calabash of water, or a lighted tobacco-pipe. One of his sisters, in particular, seemed much affected; she clasped his hand, and sat for some time weeping by his side. At this we should have been surprised, had we not known it to be the usual manner, among the South Sea Islanders, of expressing unusual joy or grief. In the present instance, it was the unrestrained expression of

joyful feelings. Indeed, every one seemed at a loss how to manifest the sincere pleasure which his unexpected arrival after several years' absence had produced."*

The Hawaiians have always been noted for their hospitality and courtesy. The feasts that used to be given by their chiefs were sometimes on a grand scale. Mr. Ellis once saw two hundred dogs served up together, and his native guide assured him that he had known of as many as four hundred dogs being cooked for one feast, with fish, hogs, and vegetables in proportion. We have seen how liberally Captain Cook and his people were treated, and to this day the Hawaiians are seldom behindhand in offering the best they have to a visitor. "Even the poorest," says Mr. Ellis, "would generally share their scanty dish of potatoes with a stranger. Not to entertain a guest with what they have is, among themselves, considered reproachful; and there are many who, if they had but one pig or fowl in the yard, or one root of potatoes in the garden, would cheerfully take them to furnish a repast for a friend."

Unfortunately, this generous disposition is often abused. "It is not unusual for a family, when they have planted their field with sweet potatoes, &c., to pay a visit for four or five months to some friend in a distant part of the island. When the

* Ellis's "Tour through Hawaii."

crop is ripe they travel home again, and in return are most likely visited by a friend, who will not think of leaving them as long as any of their provisions remain unconsumed." *

The Hawaiians usually accompany their hospitality with a polite behaviour, that makes it doubly pleasing to their guests. In asking a visitor to sit down to a meal with them, their usual expression is, "The food belonging to you and us is ready ; let us eat together." If the guest should happen to remark, "Yours is a pleasant house," the answer would be, "It is a good house for you and me." In asking a favour of one another, they are very careful not to leave out the polite "If you please." "Hence," says Mr. Ellis, "we often have a message or note to the following effect: 'If pleasing to you, I should like a sheet of writing paper or a pen ; but if it would not give you pleasure to send it, I do not wish it.'"

Courage is another striking point in the Hawaiian character. In the old warlike times the people showed it by their bold, open way of fighting. They seldom lay in ambush, or struck in the dark, as the American Indians do, but came boldly forward, and met each other in a fair, stand-up fight. When the two sides were pretty equally matched, the battle would go on, day after day, sometimes for a whole week.

* Ellis's "Tour through Hawaii."

The wives often went to the war with their husbands, and stood near them during the battle, ready to supply them with food and water, and to tend them if they should be wounded. Sometimes they actually took a part in the fighting. In the very last battle fought in the Sandwich Islands—it was as long ago as the year 1819—Manona, the wife of a chief who was leading one of the armies, fought by her husband's side the whole day, with dauntless courage. At length a ball struck the chief in the breast; he covered his face with his feather cloak, and died almost immediately. Manona then called out for quarter, but the words had hardly escaped her lips when a ball struck her too, and she fell lifeless upon the dead body of her husband.

Since war has been banished from the Sandwich Islands, and Christianity and civilization have been introduced, the natives have become as peaceful a people as any upon earth; indeed, they are said to be more free from crimes of violence than almost any other nation; burglary is very rare among them, and a murder is only heard of about once in three years, and then the criminal is more often an emigrant than a native Hawaiian.

The only outlet the islanders have now for their warlike propensities is in their Volunteer Rifle Corps, but their natural courage crops out, as we should expect, in their favourite amusements.

Both men and women delight in daring feats of riding, in sliding down-hill on a narrow sledge, in swimming among the heavy breakers that roll over the coral reefs, and in taking a plunging bath by throwing themselves into the waterfalls that leap over the cliffs into the ocean, even where they are forty feet and upwards in height. There are not many Englishmen, one fancies, who would dare to venture upon such a leap. But the love of the Hawaiians for the water, and their boldness in it, is well known to every one who has visited the Sandwich Islands. Mr. Ellis says of the Pacific Islanders in general, including the Hawaiians :

“ There are, perhaps, no people more accustomed to the water than the islanders of the Pacific ; they seem almost a race of amphibious beings. Familiar with the sea from their birth, they lose all dread of it, and seem nearly as much at home in the water as on dry land. There are few children who are not taken into the sea by their mothers the second or third day after their birth, and many who can swim as soon as they can walk. The heat of the climate is, no doubt, one cause of the gratification they find in this amusement, which is so universal that it is scarcely possible to pass along the shore, where there are many habitations near, and not see a number of children playing in the sea. Here they remain for hours together, and yet I never knew of but one child being

drowned during the number of years I have resided in the islands. They have a variety of games, and gambol as fearlessly in the water as the children of a school do in their playground. Sometimes they erect a stage, eight or ten feet high, on the edge of some deep place, and lay a pole in an oblique direction over the edge of it, perhaps twenty feet above the water ; along this they pursue each other to the outermost end, where they jump into the sea. Throwing themselves from the lower yards, or bowsprit, of a ship is also a favourite sport, but the most general and frequent game is swimming in the surf. The higher the sea and the larger the waves, in their opinion, the better the sport."

This swimming or riding in the surf requires the help of a board about five or six feet long. When the natives intend to use it "they sometimes choose a place where the deep water reaches to the beach, but they generally prefer a part where the rocks are ten or twenty feet under water, and extend to a distance from the shore, as the surf breaks more violently over these. When playing in these places, each individual takes his board, and, pushing it before him, swims perhaps a quarter of a mile or more out to sea. They do not attempt to go over the billows which roll towards the shore, but watch their approach, and dive under water, allowing the billow to pass over their

heads. When they reach the outside of the rocks, where the waves first break, they adjust themselves on one end of the board, lying flat on their faces, and watch the approach of the largest billow; they then poise themselves on its highest edge, and, paddling as it were with their hands and feet, ride on the crest of the wave, in the midst of the spray and foam, till within a yard or two of the rocks or the shore; and when the observers would expect to see them dashed to pieces, they steer with great address between the rocks, or slide off their board in a moment, grasp it by the middle, and dive under water, while the wave rolls on, and breaks among the rocks with a roaring noise, the effect of which is greatly heightened by the shouts and laughter of the natives in the water. Those who are expert, frequently change their position on the board, sometimes sitting, and sometimes standing erect, in the midst of the foam. The greatest address is necessary in order to keep on the edge of the wave; for if the riders get too forward, they are sure to be overturned, and if they fall back, they are buried beneath the succeeding billow.*

All ranks and ages among the Hawaiians are equally fond of this bold surf-riding. Sometimes the greater part of the inhabitants of a village go out to play at it, and spend nearly the whole day in the water; and Mr. Ellis mentions having seen

* Ellis's "Tour through Hawaii."

two of the highest chiefs, "both between fifty and sixty years of age, and large corpulent men, balancing themselves on their narrow board, and splashing about in the foam with as much satisfaction as youths of sixteen."

"The fondness of the natives for the water must strike any person visiting their islands; long before he goes on shore he will see them swimming around his ship, and few ships leave without being accompanied part of the way out of the harbour by the natives, sporting in the water; but to see fifty or a hundred persons riding on an immense billow, half immersed in spray and foam, for a distance of several hundred yards together, is one of the most novel and interesting sports a foreigner can witness in the islands." *

The only thing that ever spoils their pleasure, while in the water, is the approach of a shark. When this happens, though they sometimes fly in every direction, they often unite, set up a loud shout, and make so much splashing in the water as to frighten him away. Their fear of sharks, however, is very great; and when a party returns from the rocks, almost the first question they are asked is, "Were there any sharks?"

It is natural that a people so fond of water as the Hawaiians, should turn to the sea as a means of livelihood. There are many fishermen

* Ellis's "Tour through Hawaii."

among them ; and besides these, several hundred young men are constantly employed as sailors, in the whaling ships and merchant vessels that trade with Honolulu. Some of the Hawaiians have also become shipowners themselves. In the year 1860, eighteen merchant ships and whalers, thirty-two coasting vessels, and two steamers, were owned by residents in the Hawaiian Islands, or at least sailed under the Hawaiian flag.

But the native vessel of the islanders, in which they are most at home, is the canoe, which is, you know, a kind of boat, hollowed out of the trunk of a tree. The Hawaiian canoes are said to be remarkably strong, and very neatly made. Some of them are as much as seventy feet long, one or two feet wide, and three deep ; but this is an unusual size, as they are not generally more than fifty feet in length. Sometimes two canoes are fastened together, side by side, but a few feet apart, and a kind of deck or platform is fixed between them. This kind of vessel is called a double canoe ; it is more comfortable to travel in than a single canoe, as the platform makes a good seat, and being raised about two feet above the sides of the canoes, it keeps the passengers, who sit on it, more out of the spray of the sea.

The Hawaiian fishermen generally catch their fish in nets, of which they have many kinds, some very large, and others mere hand-nets ; now and

then they use a hook and line, but they never spear the fish, as many of the southern Polynesians do. Their coasts are not so well stocked with fish as those of most of the other Pacific Islands, but their ingenuity has enabled them to overcome this defect in some measure. They have made a number of fish-ponds in different places along the shore, in which they contrive to preserve and breed their fish, so as to keep up a pretty constant supply. Some of their fish-ponds must have required an immense amount of labour for their construction, and they are convincing proofs of what the Hawaiians are capable of doing. At Kihoro, on the west side of Hawaii, a small bay, perhaps half a mile across, runs inland for a considerable distance. From one side to the other of this bay, King Kamehameha I. built a strong stone wall, six feet high in some places, and twenty feet wide, by which he made the bay into a capital fish-pond, not less than two miles in circumference. The sea water was let into the pond through several arches in the wall, which were guarded by strong stakes, driven into the ground so far apart as to admit the water, yet sufficiently close to each other to prevent the fish from escaping.

Sea walls were not the only kind of masonry that the old Hawaiians knew how to construct. Some of their idol temples were inclosed by walls

of great thickness. The same king who made the fish-pond at Kihoro built a temple about twenty miles further north. It was a large place, 224 feet long by 100 wide, and the walls that went round three sides of it were twenty feet high, and twelve feet thick at the bottom, but narrowed in gradually towards the top, where they were finished off with a course of smooth stones, that formed a pathway six feet wide.

Another inclosure, of still greater size and strength, is found in the village of Honaunau, about five miles from Cook's Bay; it is called a *Puhonua*, and was used for the same purposes as the Cities of Refuge among the Jews. It contained more than six acres of ground, and was surrounded by walls twelve feet high and fifteen feet thick. Within the inclosure there were numerous houses for the priests and refugees, and three large *Heiaus*, or places set apart for idol-worship. One of the *Heiaus* was a sort of platform, or huge pile of stones, 126 feet long by sixty-five broad, and ten feet high. Many of the stones in the *Puhonua* were very large and heavy; some of those in the wall must have weighed at least two tons, and yet they were raised upwards of six feet from the ground. This building must have cost even more trouble and labour than the sea wall at Kihoro.

But the *Puhonua* was still more remarkable

for the uses to which it was put, than for its massive style of building. I have said that it was a City of Refuge, like those which God ordered the children of Israel to set apart in their land. The man who had broken the laws of his country, the thief, or the manslayer, might flee to it, and as soon as he reached its walls he was safe. In time of war the women and children were generally left within it, while the men went out to battle; and it was also a place of retreat for the defeated army; the conquerors might pursue their enemy to the gate of the *Puhonua*, but no further; those who had entered it could not be touched. These customs certainly bear some resemblance to the Jewish, and the likeness becomes more striking when we are told that Cities of Refuge are not known to have existed in any other heathen nation.

Several other ancient Hawaiian customs also resembled the practices of the Jews. For instance, the Hawaiians were accustomed to use circumcision; they considered themselves unclean after they had touched a dead body; they wore sackcloth for mourning; the chiefs always washed their hands before and after eating; they offered the first-fruits of the land to their gods.

It almost seems as if some of these customs must have been derived more or less remotely from the Jewish law. Some people, indeed, have

ventured to assert their belief in the existence of a close relationship between the Hawaiians and the Jews. But this does not seem possible. The Hawaiians belong, without any doubt, to that family of mankind which is called the Malay; and the Jews, as you know, are not Malays.

But let us consider a little more closely the relationship of the Hawaiians to the other nations of the world. You know, do you not, that all the people in the world are sometimes spoken of as being divided into four or five different races? The white men of Europe are called Caucasians; the yellow-skinned Chinese and Tartars of Asia are Mongols; the black men of Africa, Negroes; while the people belonging to the islands of Polynesia (including the Sandwich Islands), and also some of those who live in Borneo, Sumatra, and other islands to the south of Asia, and in the great African island, Madagascar, are called Malays.

The Malays, you will observe, are essentially an island people, and being very fond of the sea, and clever in managing their canoes, they have contrived to pass from island to island, till their race has spread itself more than half way round the world. It is further from the Malay island of Madagascar to the Sandwich Islands than it is from England to the Sandwich Islands. Yet, in spite of the great distance which separates one

Malay nation from another, there is so much likeness between them all that learned men have no doubt of its being right to class them as belonging to one family; which means, of course, that in the ages long gone by they sprang from one common father.

The point of likeness between the different Malay nations that is most easily noticed is in the shape of their head and face; but the close resemblance between their languages is almost as striking. It seems nearly certain, indeed, that in very old times they had only one language; but of course, after they separated, one added a word here and another a word there, till there have come to be as many different Malay dialects as nations. Still, the groundwork remains the same in all of them, and even the dialects differ so little that, it is said, a native of Madagascar or New Zealand can learn to understand the language of the Hawaiians in a few weeks. On the contrary, it takes English people (who are Caucasians and not Malays) a long time to learn the Hawaiian language properly, because it is so different from our own.

To our ears Hawaiian sounds feeble, indistinct, and unsatisfying; and no wonder, since it has only seventeen letters, and some of those left out are the ones we could least spare from our own language. The Hawaiians manage to do without

c, f, g, j, q, s, x, y, and z. Their syllables are very short, generally having only two letters, and never more than three, and they always end with a vowel. Two consonants are never allowed to come together in any case, and there are many words formed of vowels only; indeed it is possible to make a whole sentence in Hawaiian without using a single consonant.

In pronouncing Hawaiian words, the consonants are to be sounded the same as in English; but the vowels have the same sound as in German or Italian; that is to say, *A* is to be pronounced *ah*; *E* as English *a*; *I* as *e*; *O* the same as in English; *U* as *oo*; and the diphthong *Ai* as *i*. There are no silent letters.

By following these rules you will find that the names of the principal islands will be sounded—

Hawaii	as	Ha-wye-e.
Maui	„	Mow-e
Oahu	„	O-ah-hoo
Kauai	„	Kow-eye.

The Hawaiians had no idea of writing their own language when they were first visited by Europeans; the only kind of writing they ever used was a sort of rude drawing of anything they wanted to represent, which they would scratch out upon the rocks, very much after the same fashion as our boys occasionally scribble upon walls with their bits of chalk. For instance, they would

scratch a rough figure of a man, or woman, or fish, and put a number of dots after it, to show how many men, women, or fish they meant. This was but a poor way of noting down what they wanted to remember. Their language was first put into writing by the American missionaries, who will be spoken of in a future chapter. The credit of making out the grammar, preparing a set of lesson books, and translating the Bible into the Hawaiian language belongs entirely to them; and it was they also who gave the Hawaiians their first lessons in reading and writing. Now, in proportion to the population, there are more people able to read and write in Hawaii than in England.

Foreigners, who visited the Sandwich Islands before the missionaries had studied the language and reduced it to writing, often caught the names of the persons and places they wished to note down, very imperfectly, and made strange mistakes in spelling them. For instance, in Captain Cook's Voyages, and in most old maps, Hawaii is spelt Owhyhee; the *O* having really nothing to do with the word, but being only the native sign of the nominative case. Kauai was twisted in a somewhat similar manner to Atooi. "What are the names of these two islands?" Captain Cook most probably asked, as he sailed between two of the group. "*Niihau a Tauai*"—Niihau and Tauai or Kauai—was the answer; upon which he wrote

down Atooi in his journal ; making the same mistake as any foreigner who might write the names of our islands—*Great Britain, Andireland.*

Perhaps you wonder why we say Tauai or Kauai. The reason is this : the two letters *t* and *k* are allowed to be changed for one another in the Hawaiian language. The same word is sometimes spelt with a *t*, and sometimes with a *k* ; for instance, there have been five kings of the Sandwich Islands called Kamehameha ; the second always wrote his name Tamehameha, the present king writes Kamehameha. I believe that, as a general rule, *t* is considered an old-fashioned letter in the Sandwich Islands, and *k* is looked upon as the modern one that has taken its place, except that the *t* is still used in poetry. In the same way, but more strangely, the letters *l* and *r* are interchangeable in Hawaiian ; *r* belonging to the old fashion, and *l* to the new ; thus, the name of the capital of the Sandwich Islands used to be written Honoruru, but is now Honolulu.

One thing that makes the Hawaiian language so difficult to foreigners is the great number of words it contains. It is said there are no less than 1400 beginning with the letter *a*. Not that the Hawaiians ever needed so many words, but it seems, their chiefs had a foolish custom of trying to keep themselves separate from the common people by speaking in a different way

from them, and so, it is said, they were always inventing new words for the same things; when one of their words began to be understood and used by the common people, they dropped it, and invented another, and so on, till at last their language became clogged with a vast number of useless expressions.

Since foreigners have come among them, the Hawaiian chiefs have acted more sensibly, and have kept themselves above the common people, not by indulging in foolish fancies, but by taking advantage of their superior opportunities for gaining a better education, and by making greater progress in civilization.

At the present time, most of the chiefs speak English more or less perfectly, and they dress and live very much like English ladies and gentlemen. But with the common people it is different; civilization has done something for them—it has given them many useful animals and plants, convenient tools, and better articles of clothing—but it has not, as yet, made any great change in their mode of life.

As you will not find it difficult to picture to yourself the handsome stone houses, the smart velvet-covered chairs and sofas, and the costly silver, china, and glass services of the principal chiefs, we do not intend to detain you over them, except to assure you that such things really exist. In

the humble dwelling of the Hawaiian labourer we shall find something much more unlike English life; only do not forget that the hut I am going to describe to you is not to be compared with the houses of our gentlemen, tradesmen, or farmers, but with the day labourer's little cottage.

The Hawaiian labourer generally builds his own house, with a little help from his family and friends. He does not usually care to have it more than ten or twelve feet square—or the same distance across if he builds it in a round shape—but if he is an ambitious man, perhaps he may make it twenty feet long and ten or twelve wide. His first work in preparing for it is, to go into the woods and cut down some poles; these he brings home, and sets up as a framework for his house; making the walls not more than three or four feet high along the sides, but finishing off the two ends with gables. He does not leave any place at all for a window, and makes his door so low that even a child must stoop to enter it. He does not nail his framework together as an English carpenter would, but ties it with some rope that he has made out of coconut fibre, or from the roots of a plant called the *Te*. When the framework is finished it has to be covered with sticks, laid lengthwise, two or three inches apart, and tied on to the poles with the same kind of rope as that which fastens the framework together. After this is done, the house is

ready for the last operation, which is that of thatching. The thatch is sometimes made of leaves and leaf-stalks, but more commonly of grass, and as the walls are thatched as well as the roof, and there is neither window nor chimney, the finished house looks very much like a haystack. It has but one room inside, in which all the family have to live and sleep, so that it is no wonder the young people still "grow up without any regard to decency."

A grass house, as this sort of hut is called, may be easy enough to build, but it is very troublesome to keep in repair. "A good house," Mr. Ellis says, "such as they build for the chiefs, will keep out the wind and rain, and last from seven to ten years. But in general, they do not last more than five years; and those which they are hired to build for foreigners, not much more than half that time. In less than twelve months after my own grass house was built, the rain came through the roof from one end to the other every time there was a heavy shower."

One might have thought that by this time the people would have learnt the benefit of building more substantial houses in the first instance, but a letter from one of the clergymen now in the Sandwich Islands says: "We passed by many native huts on our road. They still live in the same kind of rough, grass-made dwellings that they

used to in past ages ; no windows, and only a little entrance which they crawl into."

The furniture of a grass house is generally as simple as the hut itself. The floor is either paved with pebbles, or the earth simply levelled and strewn with grass, which is covered over with large mats, made of the leaves of the useful *pan-danus*. A sleeping-mat, to spread out at night, a wooden pillow, a wicker basket or two to keep the *tapa* or native cloth in, a few calabashes for water and poi, some wooden dishes of various sizes and shapes, and a *haka*, is all they require. A *haka* Mr. Ellis describes to be something like a stand used by us for hanging hats and coats on. "It was often," he says, "made with care and carved, but more frequently it was a small arm of a tree, with a number of branches attached to it. These were cut off within a foot of the main stem, which was planted in some convenient part of the house, and upon these natural pegs they used to hang their calabashes, and other vessels containing food."

Their cooking is generally done in an oven outside the house, or at one end of it; but an Hawaiian oven, you must understand, is a very different sort of thing from an English one. Mr. Ellis will describe it to you. One day during his tour round Hawaii, he came to a little hamlet, and being very tired, he went into one of the four

or five houses it contained, and asked leave of the owners to rest there a little while. "The house was large, and beneath one roof included their workshop, kitchen, and sleeping-room, without any intervening partitions. On one side two women were beating native cloth, and the men were at work on a new canoe.

"Near the south end of the house, which was quite open, was their fireplace, where a man was preparing a quantity of arum, or *taro*, for the oven. . . . The oven was a hole in the earth, three or four feet in diameter, and nearly a foot deep. A number of small stones were spread over the bottom, a few dried leaves laid on them, and the necessary quantity of sticks and firewood piled up, and covered over with small stones. The dry leaves were then kindled, and while the stones were heating, the man scraped off the skin or rind of the taro with a shell, and split the roots into two or three pieces. When the stones were redhot, they were spread out with a stick, the remaining firebrands taken away, and when the dust and ashes on the stones at the bottom had been brushed off with a green bough, the taro, wrapped in leaves, was laid on them till the oven was full, when a few more leaves were spread on the taro: hot stones were then placed on these leaves, and a covering, six inches thick, of leaves and earth spread over the whole. In this state

the taro remained to steam or bake about half an hour, when they opened their oven and took out as many roots as were needed.

"Sometimes the natives broil their food on heated stoves, or roast it before their fire; but these ovens are most generally used for cooking their several kinds of victuals.

"Potatoes and yams are dressed in the same manner as the taro; but pigs, dogs, fish, and birds are wrapped in green leaves before they are put into the oven." *

In eating, the people used generally to sit on the ground, near the door of their house, but the chiefs often "took their meals in the more luxurious manner of some of the Eastern nations, lying nearly in a horizontal posture, and resting on one arm, or reclining on a large cushion or pillow placed under the breast for that purpose." †

Of course the chiefs are now accustomed to the use of chairs, but the common people still cling to the old fashion in taking their meals, and when different classes are brought together, as on festive occasions, even the king himself does not disdain to sit or lie in native style.

A few weeks after the Bishop of Honolulu arrived in the Sandwich Islands, he was asked to accompany the King to a village feast. The

* Ellis's "Tour through Hawaii."

† Ibid.

Bishop writes in his journal: "We accordingly set off there, a large party, on horseback. We first saw surf-riding on a small plank four feet long. . . . Then we had the banquet, in native style, under a room extemporized out of poles and the green leaves of tropical plants—cocoa-nut, palms, &c. The ground was covered with mats, and the food placed on them; no chairs. There was every kind of dainty—fish just caught, raw and cooked, of every sort; pork, half-roasted in the ground; poi (the prepared taro-root), like the paste we use for sticking bills to walls; and roast dogs upon dishes, all entire. . . . Much amusement was created when I took my first taste of dog (which was really capital), and when, in the national style, I dipped my fingers in the poi. We drank toasts, and I made a speech, which the king interpreted. . . . There were some hundreds [of people] there."

After the feasting was over, "Odes were recited in a sort of monotone, in praise of the King, and the young Prince just dead. National songs were sung, beautifully in chorus. And then began dancing, which was marked by grace and propriety."

Surf-riding, singing, and dancing, you see, are still in favour among the Hawaiians, and they have other amusements too, with which they not unfrequently wile away their spare hours. One

of their games is very much like our draughts, only more difficult, as it is played upon a board, divided into more than two hundred squares. It is a great favourite among the old men, who sometimes sit nearly a whole day over a single game.

Another popular game, called *buhenehene*, is a kind of hide and seek. "It principally consists in hiding a small stone under one of five pieces of native tapa, so as to prevent the spectators from discovering under which piece it is hid.

"The parties at play sit cross-legged on mats spread on the ground, each one holding in his right hand a small elastic rod, about three feet long, and highly polished. . . . Five pieces of tapa, of different colours, each loosely folded up like a bundle, are then placed between the two parties, which generally consist of five persons each. One person is then selected on each side to hide the stone. He who is first to hide it takes it in his right hand, lifts up the cloth at one end, puts his arm under, as far as his elbow, and passing it along several times underneath the five pieces of cloth, which lie in a line contiguous to each other, he finally leaves it under one of them. The other party sit opposite, watching closely the action of the muscles in the upper part of his arm; and it is said that adepts can discover the place where the stone is deposited, by observing the change that takes place in those muscles when the hand

ceases to grasp it. Having deposited the stone, the hider withdraws his arm; and with many gestures separates the contiguous pieces of cloth into five distinct heaps, leaving a narrow space between each.

"The opposite party, having keenly observed this process, now point with their wands or sticks to the different heaps under which they suppose the stone lies, looking significantly at the same time full in the face of the man who had hid it. He sits all the while, holding his fingers before his eyes, to prevent their noticing any change in his countenance, should one of them point to the heap under which it is hid. Having previously agreed who shall strike first, that individual, looking earnestly at the hider, lifts his rod and strikes a smart blow across the heap he had selected. The cloth is instantly lifted up; and should the stone appear under it, his party have won that hiding with one stroke; if it is not there, the others strike till the stone is found.

"The same party hide the stone five or ten times successively, according to their agreement at the commencement of the play; and whichever party discovers it the given number of times, with fewest strokes, wins the game. Sometimes they reverse it, and those win who, in a given number of times, strike most heaps without uncovering the stone."

For out-of-door games, the Hawaiians have, besides surf-riding and their other water amusements, the *horua*, or game of sliding down-hill on a narrow sledge, *maita*, or bowls, and *pahe*.

“The *pahe* is a blunt kind of dart, varying in length from two to five feet, and thickest about six inches from the point, after which it tapers gradually to the other end. These darts are made, with much ingenuity, of a heavy wood. They are highly polished, and thrown with great force or exactness along the level ground, or floor of earth, previously prepared for the game. Sometimes the excellence of the play consists in the dexterity with which the *pahe* is thrown. On these occasions two darts are laid down at a certain distance, three or four inches apart, and he who, in a given number of times, throws his dart most frequently between these two, without striking either of them, wins the game. At other times it is a mere trial of strength, and those win who, in a certain number of times, throw their darts farthest. A mark is made in the ground to designate the spot from which they are to throw it. The players, balancing the *pahe* in their right hand, retreat a few yards from this spot, and then, springing forward to the mark, dart it along the ground with great velocity. The darts remain wherever they stop till all are thrown, when the whole party run to the other end of the floor to see whose have

been the most successful throws. This latter game is very laborious, yet," Mr. Ellis adds, "we have known the men of whole districts engage in it at once, and have seen them playing several hours together, under the scorching rays of a vertical sun."*

Perhaps it may have struck you that a people who spend so much time in games, as the Hawaiians seem to do, cannot be very industrious. Unfortunately, that is the truth, and laziness must be put down as one of the faults of the Hawaiian people. Yet, we would fain hope that they are not incurably lazy. We have seen that they delight in games which require both courage and exertion, and also that they have occasionally undertaken very laborious building operations. At the present day, although there are many idle Hawaiians, there are many others who employ themselves upon their land, and others who have engaged themselves as printers, carpenters, blacksmiths, seamen, and house-servants; besides which, an increasing number of natives are every year employed upon the sugar plantations, and it is observed that those who have been led to try this work, generally re-hire themselves at the end of their engagements.

The natural laziness of the people may be partly accounted for—although not excused—by

* Ellis's "Tour through Hawaii."

their hot climate, and the ease with which they can obtain the necessaries of life. We have seen how nature has provided them with the means of procuring clothing and light; firing they seldom want, except for cooking purposes, and as there is plenty of wood about, as much as they need is easily to be had. A small garden cultivated with *taro* will keep a family from starving, and in the market, *taro* and *poi* are said to cost "next to nothing." Beef and mutton are $2\frac{1}{2}d.$ or $3d.$ per pound; coffee, 1s. On the other hand, labour is very dear in proportion to these prices. A letter written from Honolulu, in 1862, says: "Three dollars a week (12s. 6d.) are very low wages for quite an inexperienced man." It is evident that, according to these prices, a couple of days' work a week will keep a labouring man and his family in Hawaii as well, if not better, than six days' work in England. If our labourers were to find they could "get on" with working only twice a week, don't you think it is likely there would soon be almost as many idle men in England as in Hawaii-Nei?

In the first part of this chapter you have been told of the virtues belonging to the Hawaiians—of their courage, hospitality, politeness, and cheerfulness—now you have heard of one of their faults; but I shall not be giving you a true account of their character if I conceal from you that they have worse faults than that of laziness, and that the



commandment which bids us keep our bodies "in temperance, soberness, and chastity," is very commonly disobeyed among them. They are grievously to blame for this. But it is a sad truth—yet one to which we ought not to shut our eyes—that the vices referred to, as being common among the Hawaiians, have been very greatly fostered and encouraged among them by their European and American visitors. They were not a spotless people when Captain Cook and his ships' companies landed on their islands; but at least their men were more sober, and their women more chaste, than they are now. It is a melancholy fact that they have been so much exposed to temptation, and have had such evil examples set them by many of the seamen who have touched at their ports, that their friends rejoice, instead of grieve, over the decrease of the whale trade in the North Pacific Ocean, which has lessened the number of vessels putting into the harbours of the Sandwich Islands by nearly one-half, and has deprived their people of the handsome profits they used to make by supplying the whalers with fresh provisions and other necessities. Better is it they should be poor, than corrupt.

We are touching upon a painful subject, but a few more words must yet be said upon it. "Sin, when it is finished, bringeth forth death." When

Captain Cook visited the Sandwich Islands in 1778-79, he computed their population to be 400,000. We cannot say whether he was right or not (although we know that he had a fair opportunity of judging); but in 1823, Mr. Ellis found a strong impression among the natives, that their numbers were only one-quarter of what they had been forty years before, and after making a careful calculation himself (by counting the houses in every village he passed through in his tour round Hawaii), he set down the population at something between 130,000 and 150,000. According to the last census of the Sandwich Islands, which was taken in 1860, the population had decreased to one-half of Mr. Ellis's estimate; it only amounted to 69,800, out of which number 2716 were foreigners.* There is little doubt that this rapid decrease in numbers is, in great part, the effect of the vices which, to our shame be it remembered, have been encouraged among a simple people by our own countrymen, and by seamen from other so-called civilized and Christian countries. It has been computed that, if the decrease goes on at the same rate as heretofore, by the end of another

* The foreigners living in the Sandwich Islands are chiefly English and American merchants and planters, and Chinese emigrants. The Chinese carry their native industry with them, and make excellent tradesmen and farmers. They marry native wives, and seem willing to allow their children to be brought up as Christians.

forty or fifty years the Hawaiian race will have been swept away from off the face of the earth : not one will remain alive to tell of their struggle and their fall.

If anything *can* be done to stay the destruction of a noble people, ought it not to be attempted? The Church of England clergymen who have lately gone out to the Sandwich Islands, are trying the plan of boarding-schools, both for boys and girls, hoping that if children are taken away from the evil of their homes at an early age, and trained up in the ways of decency and religion, they may live to become virtuous men and women, and to bring up sons and daughters of their own, in purity and holiness.

I have said that the rapid decrease of the Hawaiians is believed to be *chiefly* the effect of vice ; but it must be allowed that other causes also seem to be working towards the same end. It may possibly be one of the inscrutable decrees of God's providence that the red man shall never stand before the white man. At any rate, the white man has carried with him other sources of destruction besides those connected with vice. Diseases, such as smallpox, measles, dysentery, and influenza, which were not known in the islands before Captain Cook's coming, have since his days swept through them like plagues. Influenza is said to be especially destructive, and to make its

appearance about every two years, "sweeping away many persons very suddenly."

The native doctors, who may have been able to do something for the cure of native diseases, are quite unable to treat the new scourges; while the few English and American doctors who have emigrated to the Sandwich Islands, have naturally settled among their countrymen in the towns, so that the country districts are still left without any proper medical care. The Bishop of Honolulu, in one of his journeys through Hawaii, came to a sugar plantation where a hundred and fifty natives were employed, and was shocked to find thirty of them laid up with a dangerous and infectious complaint. "They are too far off from town to have any advice," he says; "so there they are, dying, quite uncared for."

Again, the natives are either so careless or so ignorant about what is good for health, that they are apt to commit imprudences which often cost them their lives: for instance, there is a report of a young married woman who went to bathe in the sea a few hours after the birth of her child. She died the next day in consequence.

Lastly, there is one other known cause, and it is a very sad one, for the decrease of the Hawaiian people. It is their superstition. They actually believe in the power of "praying one another to death." "I have pretty good reason," writes a



missionary, "for the belief that they sometimes die through fear, believing that some person having the power to pray them to death is in the act of doing so, and the imagination is so wrought up, that life yields to intense fear."

Another missionary explains the system more fully, and gives an instance of its working. He writes: "Easter Monday and Tuesday were to me days of great anxiety. One of Mr. S——'s grown-up daughters, whom I had baptized in February last, and who had just recovered from a slight illness, became alarmingly worse, and died, with all the horrors of one impressed with the belief that she was doomed to die on Tuesday at noon. It was a dreadful scene. In full health, with no tangible disease, sheer terror at the conviction that she was being *prayed to death* absolutely annihilated all her vital powers. Young, strong, healthy otherwise, she died. Her grown-up sisters and brothers, singularly attached to her, horror-stricken at the dreadful death, with the old heart-broken father, as they pressed around the body, and literally rent the air with their cries, presented a spectacle of misery such as one seldom meets. This death has taught me much. The people may pretend in life to be no longer idolaters, and, indeed, are utterly indifferent about religion; they quickly accept the new God, or say they do, to save trouble. This in life; but

when death is approaching, just as with other men, so with them; all pretence is in the face of death cast aside, and the man's sincere, actual belief alone prevails. The firm belief in the power of another to *pray to death* comes down on the soul, utterly crushing it. Pelé and the Shark god are invoked to overpower the prayer of the other, to avert premature death. But if no evident token is found, that those deities are neutralizing the *praying to death*, then, absolute deadness takes possession of the whole being, and despite youth, health, care, medical aid, death inevitably results. This is what is slaying the people. . . .

"I am investigating the matter in its bearings, and accumulating facts, which will prove that a system of indirect assassination is rapidly annihilating the people. A affronts B, B goes to C, gives him ten dollars to pray A to death; tells A so, and A dies. Of course A's father hears it, goes to D, pays him fifteen dollars to pray B and C to death; tells B and C, who also die. What nation could stand it?"*

Ought not every effort be made, to do away with such a shocking state of things? The rulers of Hawaii-Nei deplore it as much as we do, and perhaps you know that their Queen, Emma, came

* From a letter of Mr. Scott, published in an "Occasional Paper of the Hawaiian Church Mission." Rivingtons, 1865.

over to this country, in 1865, for the purpose of asking our help towards the support of clergymen and teachers in her islands, through whose means it is hoped the Hawaiians may be convinced, before it is too late, of the wickedness and folly of their superstitions, and may be led upwards,—till they shall be able to say with David, “The Lord is my light, and my salvation: whom then shall I fear: the Lord is the strength of my life; of whom then shall I be afraid?”

CHAPTER V.

THE ROYAL FAMILY OF THE SANDWICH ISLANDS.

WHEN Captain Cook paid his two visits to the Sandwich Islands in 1778-9, a separate king was reigning in each island. This had been the Hawaiian custom from time immemorial; but it cannot be said to have been a custom that was good for the people, since the consequence of it was, that quarrels were constantly breaking out between the little kings, and as these quarrels were generally settled by fighting, war was almost perpetual among the islanders.

At the time we are speaking of (1778), each king or chief governed according to his own will: there were no laws to control him; the lives and property of his subjects were entirely at his mercy; he might deprive them of their goods, or even take away their life, without any just cause. The land was looked upon as belonging entirely to the chiefs; the common people were very little better than slaves; they had to work for their masters without receiving any wages except their food and clothing; and the oppression of the

people was completed by the system of idolatry that was enforced among them by their rulers. Any thing that the chiefs and priests wished to keep for themselves, was pronounced to be *tabu*, that is, sacred, and therefore forbidden to common persons; and whoever broke a *tabu* was liable to be punished with death. Sometimes a *tabu* was laid upon the people as a sort of religious act, but very often it was ordered according to the whim of the chief, and in every case it was more or less oppressive. Thus a village, or a whole island, would sometimes be placed under *tabu* for five, ten, or even forty days. During that time, no fire or light was to be kindled, no work carried on, no one might bathe or launch a canoe, no one was to be seen out of doors, except for the purpose of going to the idol temple, and no one might speak. The *tabu* went even further: it was not enough that men, women, and children should be silent—even the animals' voices were to be hushed under pain of death; and so the farmers had to tie up the mouths of their dogs and pigs, and to do the best they could to prevent their poor fowls from cackling, either by blindfolding them with a bit of cloth, or by hiding them under a calabash, in solitude as well as darkness.

Such a *tabu* was only ordered now and then, it is to be hoped. But other *tabus* were constant, and were the cause of continual annoyance to the

people. As is usual in savage nations, the women were more oppressed than the men; the constant *tabus* in particular fell most heavily upon them. They were forbidden to eat pork, chicken, coconuts, several kinds of fish, and almost everything else that was ever offered in sacrifice; so that their food must have been poor indeed. Moreover, such as it was, it was forbidden to be cooked at the same fire as the men's, or to be eaten off the same board. There was no such thing in Hawaii as a family sitting down together to a comfortable dinner or supper; the men and women lived almost entirely apart. The little boy, as soon as he was weaned, was fed with his father's food, and directly he could run, he was sent to sit down at meals with his father, while his sister was not allowed to be fed with a particle of food that had been kept in the father's dish, or cooked at his fire, and his mother was forced to eat her food in an out-house. And whoever broke these *tabu* laws, remember, was liable to be strangled, or stoned, or offered up as a sacrifice on the altar of the god who was supposed to have been offended. Such was the state of things in Hawaii ninety years ago!

Now, thank God, things are very different. The eight islands of Hawaii-Nei are governed by one king, who rules according to just laws, and is helped and controlled in the exercise of his power

by two Houses of Parliament and a staff of well-educated ministers of state. War has been unknown in the islands for more than forty years, and the *tabu* system has been done away with for about the same time. The people have been freed from the oppressions of their chiefs, and have as much liberty, and at the same time as much protection from the laws, as English people have. Sacrifices to the gods, and all open expressions of idolatry, have been put down long ago, and if it cannot be said that the mass of the people have forsaken their old superstitions, the government at least is enlightened and Christian, and most anxious to provide Christian education and instruction for every native of the islands.

These are remarkable changes to have taken place in any nation in the course of ninety years, and as we look at them more closely, we cannot help noticing one point which makes them still more remarkable.

Many other countries besides Hawaii-Nei have changed their government for the better within the last ninety years, but no other country that we know of, inhabited by a coloured race, *governed by its own native rulers*, has passed so quickly from barbarism towards civilization. We can point to other countries—or at any rate to provinces as large as countries—such as the Punjaub and Oude in India—which used to be full of law-

lessness and oppression, and in which the people are now free, peaceable, and orderly; but observe, this change was not brought about by their native rulers, but by the English conquerors of their native rulers. Or, take another instance, among the Malays of Borneo. We know that Sarawak, in that island, has risen into importance of late years, through its good government; but then the head of that government is not a Malay, but an Englishman, Sir James Brooke, who went to Borneo about twenty years ago, with the benevolent intention of helping its people, and found it absolutely necessary, as his first step towards improvement, to set aside the native rulers of the province, and to take the government into his own hands. In all these cases, the native princes were the worst enemies of their own countrymen.

In Hawaii, on the contrary, every change for the better has been helped forward by the native king. Of the five kings in succession—all bearing the name of Kamehameha—who have belonged to the present royal line, every one seems to have had his country's welfare at heart, every one has done something for the benefit of his people, every one has wisely and thankfully taken advantage of the help offered him by foreigners coming from more civilized countries than his own, and stooping to learn from them, has, in one sense at least, learned to conquer.

The history of such a family deserves a few minutes' attention.

The founder of the present royal line of Hawaii, Kamehameha I., was a young man, about twenty-five years of age, when Captain Cook's ships reached his island. He had not yet risen to the rank of king, but he was a chief by birth, and being in attendance upon his master, the King of Hawaii, he had many opportunities of going on board the English ships, where his great size and strength, together with the shrewd observations he made, attracted the attention of the officers. Their opinion of him was not altogether favourable. He is described in one of their journals, as having the most savage face they ever beheld, and as making his natural ugliness still more ugly by plastering a dirty brown paste or powder over his hair. Nevertheless, this ugly savage was really a remarkable man; he has been called by some writers the Alfred the Great of his country, but perhaps his character more nearly resembled that of Peter the Great of Russia. He was firm, decided, and persevering, full of energy and ambition, and eager to introduce the arts and appliances of civilized life among his countrymen. He seemed to be always acting out the motto, "Onward."

During his younger days Kamehameha held the government of a small district in the north of

Hawaii, which he managed with the energy natural to his character. He attached to himself a number of young chiefs who were somewhat like-minded with himself, and he is said to have kept them in constant work upon the improvements which he was continually projecting. His native village was built upon the top of a cliff, one hundred feet above the sea, which could only be reached from it by a steep and difficult path. Kamehameha and his companions cut through the rocks, and made a good road to the shore, with a slope which was so easy, that the fishing canoes could be drawn up and down it without difficulty. At another place, the active chief dug into the solid rock, in hope of finding water, but was disappointed. Then he improved his land, by planting a part of it with groves of fruit trees, and by dividing another large tract into fields, which he took care to keep in good order, and well stocked with potatoes and other vegetables. "One of these fields," Mr. Ellis tells us, "was called by his name. He was accustomed to cultivate it with his own hands. There were several others called by the names of his principal friends, which, following his example, they used to cultivate themselves; the others were cultivated by their dependents."

Often, when the work upon the land was finished, the young chief and his friends would

amuse themselves by practising warlike exercises with their native weapons—the dart, the club, the dagger, and the sling—and Kamehameha became so skilful, that he would allow six men to throw their darts at him at once; three of them, it is said, he would catch in his left hand, two he turned aside with his own spear, and the sixth he nimbly avoided by a slight bend of his body.

So things went on, till a year or two after Captain Cook's death, when the old King of Hawaii died also. He was uncle to Kamehameha, and his dying directions were, that his kingdom should be divided between his son and his talented nephew. Thus it was that Kamehameha became a king, although at first only of half an island.

It is possible—though not very probable, considering the ambitious character of the young chief—that he might have contented himself with his little dominion if war had not been forced upon him by others. But his cousin, the old king's son, naturally enough refused to consent to the division of the island, which he looked upon as belonging to himself; and so, raising an army, he marched against Kamehameha, who, on his side, was forced to collect his warriors also. The two little armies met near a place called Keei, and fought with such equal bravery that the battle raged between them for eight days; but at last the old king's son was killed, and his

party fled, leaving Kamehameha I. master of the field and of the whole island of Hawaii. By this event, his ambition seems to have been thoroughly roused, so that now, instead of contenting himself with his native island, he began to look about for opportunities of enlarging his dominions still further. The King of Maui had given some help to his rival, so he was attacked and conquered; then, another pretext was found for invading Oahu, and so on, till at last the eight islands of Hawaii-Nei were all brought to acknowledge Kamehameha as their sovereign. This result, however, was not the work of a single day, nor even of a year; it took Kamehameha twenty years to accomplish it, and six thousand Hawaiian warriors are said to have fallen in the bloody fights of this long war.

One of the most famous of Kamehameha's battles was fought in the valley of Nuuanu, which I have already described as running up into the mountains of Oahu, immediately behind the city of Honolulu, and ending in a precipice several hundred feet high. The King of Oahu had encamped his army in the valley, in what he thought a very strong position, as it was protected by the hills behind and by a stone wall in front. But Kamehameha had somehow or other obtained possession of a cannon, and had taken into his service an Englishman named John Young, who

was able to work it, as the Oahuan warriors soon learnt to their cost; for a few discharges of the new weapon blew the stone wall, in which they had trusted, into the midst of their ranks, disordering them so much, that the disheartened warriors forsook their chosen post, and fled up the valley. The conquerors pursued them closely, and drove them to the brink of the precipice, and four hundred of them, it is said, fell headlong from it, and were dashed to pieces on the rocks below. This victory left Kamehameha master of Oahu.

Another part of the war was made remarkable by a terrible instance of the destructive power of the volcanoes in Hawaii. A powerful Hawaiian chief, named Keona, becoming dissatisfied with Kamehameha's government, revolted, and gathering all the warriors of his district together, set out with them for the place where the king's army was assembled. The rebel soldiers, according to the usual practice of Hawaiian armies, were accompanied by their wives and children, and as they made an unwieldy party all together, Keona divided them into three companies, and gave orders that the second and third companies should follow the first at some little distance. Their way led them over the volcano of Mouna Kea, and as they marched, a sudden and very violent eruption of the mountain took place,





attended with noises exceeding thunder in loudness; the earth shook and rocked beneath their feet, and a shower of ashes was thrown into the air, filling a circuit of many miles. The first division seems to have been nearest the place of the eruption; a few of their number were scorched to death, but the great majority of them escaped. The men of the third division, terrified by the sound of the eruption and the sight of the falling ashes, hastened forward to join their companions. "As they approached the central division, they discovered that the people had halted—some of them, apparently, calmly sleeping on the ground, whilst others were sitting upright, with their wives and children embraced in their arms, or pressing their faces together in their usual manner of salutation. They spoke to them, but there was no reply; they touched them, but there was no motion; they examined their comrades more closely, and discovered that they were in the camp of Death."* Every human being of those four hundred was stiff and lifeless, killed by the deadly vapours that had issued from the volcano.

The remnant of Keona's forces was easily routed by Kamehameha, whose hold on the throne of Hawaii became more firmly established from that time forward.

But although the terrible war we have spoken

* "Hawaii," by Manley Hopkins, Esq.

of went on at intervals for nearly twenty years, it must not be supposed that it occupied the whole attention of Kamehameha I. and his people, nor that it prevented foreign vessels from coming into their harbours for the purposes of trade. Within ten or twelve years after Captain Cook's first visit, the Sandwich Islands had become pretty well known to seamen, and a regular trade had been opened with them. Kamehameha saw how much his people might learn from the foreigners, and therefore he always encouraged their visits, and treated them fairly, and even liberally; but he was not always able to secure the good conduct of his chiefs, who now and then made an attempt to seize a vessel, or to murder a part of the crew, although it must be confessed that they seldom did so unless they had received great provocation. Sometimes the conduct of the white men was atrocious, and deserved far heavier punishment than any the Hawaiians had the power to inflict. For instance:

In the autumn of 1789 two American vessels, the ship *Eleanor* and the schooner *Fair American*, arrived in one of the Hawaiian harbours, and their captains spent the winter in trading among the islands. While they were lying off a village in Maui, one of the ship's boats was stolen, and the seaman who was guarding it murdered. Thereupon, Captain Metcalf attacked the village,

and killed one of the villagers in return. But this was by no means the end of the affair. A few days afterwards, when the people naturally thought that all was over, they crowded round the ship in their canoes, to trade as usual; Captain Metcalf waited till they had all arrived, and then issued a sudden order that one side of the ship should be cleared, and the whole fleet of canoes assembled on the other side. As soon as this order was obeyed, he ran out a large cannon loaded with musket balls and nails, and fired it into the midst of the unsuspecting fleet. A hundred natives were killed, and a vast number of others badly wounded.

After this atrocious act, the two vessels sailed for Hawaii, where the wretched Metcalf again gave way to his barbarous passions. One of the principal chiefs of the island happened to come on board the *Eleanor*, and for some trifling offence Metcalf had him tied up and flogged. The chief felt the indignity as much as an English gentleman would, and in his burning rage he planned and carried out a scheme of revenge. He dared not attempt anything against the ship, with its numerous and well-armed crew; but the little schooner was lying at some distance from her companion, and he knew that she was commanded by Metcalf's son, and had only a crew of five men; so he boarded her with his people, seized

young Metcalf and threw him overboard, killed all the rest of the crew except one man, Isaac Davis, and then drove the schooner on shore and plundered her. Who can wonder at the heathen chief's revenge?

At the time of the Fair American's seizure, one of the Eleanor's crew, the boatswain, an Englishman named John Young, happened to be on shore; he was made a prisoner, and not allowed to return to the Eleanor, but otherwise both he and Davis were kindly treated. Kamehameha I. took both of them into his service, raised them to the rank of chiefs, and gave them considerable grants of land, and they returned his kindness by serving their adopted country faithfully, to the end of their lives. Young, especially, seems to have risen to the occasion; he gained great influence over Kamehameha, and became one of his most trusted counsellors; and as the advice he gave, always leant to the side of humanity and civilization, he must be looked upon as one of the benefactors of the Hawaiian people.

Another Englishman to whom the Hawaiians are greatly indebted, paid several visits to the islands in the years 1792, 3, and 4. His name was Vancouver. He had been an officer in one of Captain Cook's ships, but was now himself the commander of an exploring expedition. He was heartily welcomed by Kamehameha, and in return

for the kind reception he met with, he exerted himself to the utmost for the benefit of the king and his subjects. He made Kamehameha a present of a bull, some cows, and some sheep, the first that had ever been brought to the Sandwich Islands; he taught him how to drill and discipline his soldiers; he set his own crew to work in building a decked vessel for his royal friend; he gave him a great deal of valuable advice as to the best methods of promoting civilization among his people; and, above all, he spoke to him so well and so forcibly about the blessings of Christianity, that Kamehameha was visibly moved, and entreated Vancouver to beg the English government to send him some missionaries, that he and his people might be more fully instructed in the religion of their friends.

Vancouver did not forget Kamehameha's request. As soon as he returned to England, he laid it before the government, and added his own entreaty that it might be granted. But the petition fell upon dull ears, for there was very little missionary spirit in our country at that date; and moreover, as it was the time of the great French Revolution, the government officers were very much occupied about other things, and so it came to pass, to our shame, that the first appeal made to this land for religious light and help, was unattended to and forgotten.

Kamehameha I. never forsook the worship of his idols, although his faith in them was certainly shaken by the Christian lessons he received from Vancouver and some of his other visitors. The image of his war-god, Tairi, was always carried before him when he went into battle; but in showing one of his temples to a foreigner towards the end of his life, he remarked, "These are our gods, whom I worship. Whether I do right or wrong I do not know; but I follow my faith, which cannot be wicked, as it commands me never to do wrong."

As to the *tabu* system, which was closely connected with idol-worship, its laws were strictly enforced during the whole of Kamehameha's reign, and so late as 1818 one man was slain for having put on a chief's girdle, another for eating something which had been tabooed, and a third for leaving a house which was under *tabu*. Yet even here there was progress: the executions were not nearly so numerous as they had been in former reigns; and whereas in old times the *tabus* had generally been laid on for forty days, and sometimes for as many years, during Kamehameha's reign the time was reduced to ten days, then to five days, and at last to a single day.

Kamehameha's personal appearance improved very much in his later years. When Vancouver visited him, his old savage look of stern ferocity

had softened into an expression of firmness mixed with dignity. In figure he was tall and strongly built, and all his movements were majestic. His eyes were dark and piercing, seeming to read the thoughts of those about him, and the most courageous quailed before his angry glance. But his general disposition was frank, generous, cheerful, and hospitable. "Since I have been king," he boasted, "no European has had cause to complain of having suffered injustice here. I have made my islands an asylum for all nations, and honestly supplied with provisions every ship that desired them." His sagacity was always on the look-out for opportunities of improvement. He took fifty Europeans and Americans into his service; by their help he drilled his soldiers, and provided them with a uniform; he built forts to defend his capital, and mounted them with forty heavy guns; besides which he supplied himself with a little fleet of schooners, to which he added a twenty-gun ship bought from the Americans. All these things show progress: and when I have told you further that in his conduct towards his people he was far more just and humane than the kings who had gone before him, and that "to this day his memory warms the hearts of the Hawaiians, who love his name, and are proud of their old warrior king," I think I shall have said enough to prove my assertion, that Kamehameha I. did as

much for his native land as Peter the Great did for Russia.

Kamehameha died in 1819, after a reign of nearly forty years, counting from the death of his uncle—or of twenty years if we reckon from the time when he laid aside his sword, after having gained possession of the whole group of Hawaii-Nei. His subjects showed their sense of his loss by sacrificing three hundred dogs at his funeral; and although this heathen offering may seem a strange one, we must look upon it as another proof of advancing civilization, since the old practice in Hawaii had been to sacrifice, not dogs, but human victims, upon the death of a king.

Kamehameha I. was succeeded by his son Liholiho Iolani, who took the name of Kamehameha II. upon his accession. He was a very different man from his father, possessing much less firmness and energy of character, although he cannot be said to have been wholly wanting in either. He seems to have had the welfare of his country at heart, but unfortunately, the good that was in him was often hidden by his habits of intemperance. The two great events of his reign, which demand our notice on account of the important influences they had upon the well-being of the Sandwich Islands, were, first, the putting down of the *tabu* system, and of idol-

worship, throughout Hawaii-Nei, and secondly, the arrival of missionaries there.

We have already spoken of the *tabu* system, by which the Hawaiians were so grievously oppressed ; it was almost unendurable ; and yet to break through it was supposed to be certain death. But after the visit of Vancouver, a general feeling seems to have spread through Hawaii that idolatry was useless, and that something must be done towards getting rid of it. As long as Kamehameha I. was alive, this feeling was kept in check by his strong arm, but immediately after his death, in 1819, the smothered fire burst forth into a flame.

Kamehameha had left two widows ; for he had followed the marriage customs of his country, and among the heathen Hawaiians it was not thought wrong for a man to have several wives at once. Now the two queen-dowagers were, both of them, decidedly in favour of the new movement, and they had the wisdom and the courage to persuade the young king to join it, and to dare the vengeance of his gods by breaking the *tabu*. " Under their directions a feast was prepared, and set on according to Hawaiian custom—for the men by themselves, and for the women by themselves. When all was ready, the king walked in, and, to the astonishment of the assembled chiefs, took his place by the side of the women, and began to eat of the food that had been prepared for them.

“The timid heathen looked on in amazement, expecting every moment to see the anger of their gods falling upon the head of the impious king. But when they had looked for some time, and saw that no harm happened to him, their minds came round to the true conclusion, and a joyful shout arose among them—‘The Tabu is broken! The Tabu is broken!’ Then each man hastened to follow the example of his king, and to sit down to the feast beside his wives and children.

“Nor was this all. If the gods could not revenge the breaking of their *tabu*, it was plainly seen that they were but powerless blocks of wood and stone; and the word went forth that they should be destroyed.

“The High Priest of the old religion himself headed this movement. Acting with a sincerity and self-devotion that may well put many a Christian to the blush, he gave up his rank, and even his means of livelihood (both of which he had received from the old superstition), in order to do what he felt to be right. He proclaimed to the people, ‘I knew long ago that the wooden images of our gods, carved by our own hands, could never supply our wants, but I worshipped them because it was the custom of our fathers. My thoughts have always been, that there is one only great God, dwelling in the heavens.’ Then he put himself at the head of the crowd, and

marched with them from place to place, burning the wooden idols, and throwing down those that were made of stone. In the course of a few days, forty thousand idols are said to have been destroyed in Hawaii.

“Such a voluntary casting away of idolatry is not known to have taken place in any other nation. It was no doubt the effect of that *preparation of the heart of man which cometh of the Lord*, but it was not the fruit of direct religious teaching; for it is to be observed that, at the time it took place, there were no Christian teachers whatever in Hawaii, and the only lessons in Christianity the natives had ever received, were the few words that had been spoken to them by Vancouver and other like-minded seamen, who had visited the islands from time to time. The destruction of the idols in Hawaii was not therefore, we repeat, the fruit of direct religious teaching, but it showed a yearning of the people after better things, and was, surely, a mute appeal to their heavenly Father to cast the bright beams of gospel light upon His children.” *

The appeal was not unanswered; but the light that was to shine upon Hawaii was not brought from England. Religious teachers had been asked for from us, and we had neglected to send them,

* Quarterly Paper of the Society for the Propagation of the Gospel, No. 126, November, 1863.

and so it came to pass that, after a long delay, the work we had left undone was undertaken by the Congregationalists of Boston, in North America.

In the spring of 1820, only a few months after the destruction of the idols, seven missionary families arrived in Hawaii, sent by the American Board of Foreign Missions, and from that time to this, the American Congregationalists have been unwearied, and most devoted, in their labours among the islanders. Upon their first arrival, they were received with suspicion; the Hawaiians told them they were expecting teachers from England, and wanted nothing from them; and they were not even allowed to land until John Young had given his word that they were men of the same religion as the English. After a time, however, they worked their way; they opened chapels and schools, and ere long, the king himself and his principal chiefs might be seen, morning after morning, bending their steps towards the place of instruction, or sitting as humble scholars at the feet of the American missionaries.

The High Priest was one of the first converts to Christianity; another was Kaahumanu, the most powerful of the two queen-dowagers. She was a remarkable character. It is said of her that, "in the days of her heathenism she had been the haughtiest, the most imperious, and the most cruel

of her sex. When angry, her glance carried terror to her trembling vassals. No subject, however high his station, dared face her frown. Though friendly to the missionaries, her personal deportment towards them was lofty and disdainful. . . . [But] after she had sat as a disciple at the feet of Christ, her strong character underwent an entire change. Her naturally warm affections burst through the cold, contemptuous habit with which she had overlaid them. She walked with meekness and consistency in her new course ; was attached to those who had been the means of this renovation, and kind to all her people. 'The new and good Kaa-humanu' was the name by which she was frequently spoken of. . . . Her example led to the adoption of the Christian profession by many others, for people took note that she had been with Jesus."*

Of course, these changes did not take place without exciting a great deal of opposition on the part of those who had been satisfied with the old state of things. Soon after the destruction of the idols, in the autumn of 1819, the heathen party broke out into open rebellion, headed by one of the king's cousins. The rebels were able to muster a considerable army, but they were met and defeated by the king's forces, and their leader being slain in the battle, the rest of them dispersed quietly. After this, the king made a law that no more

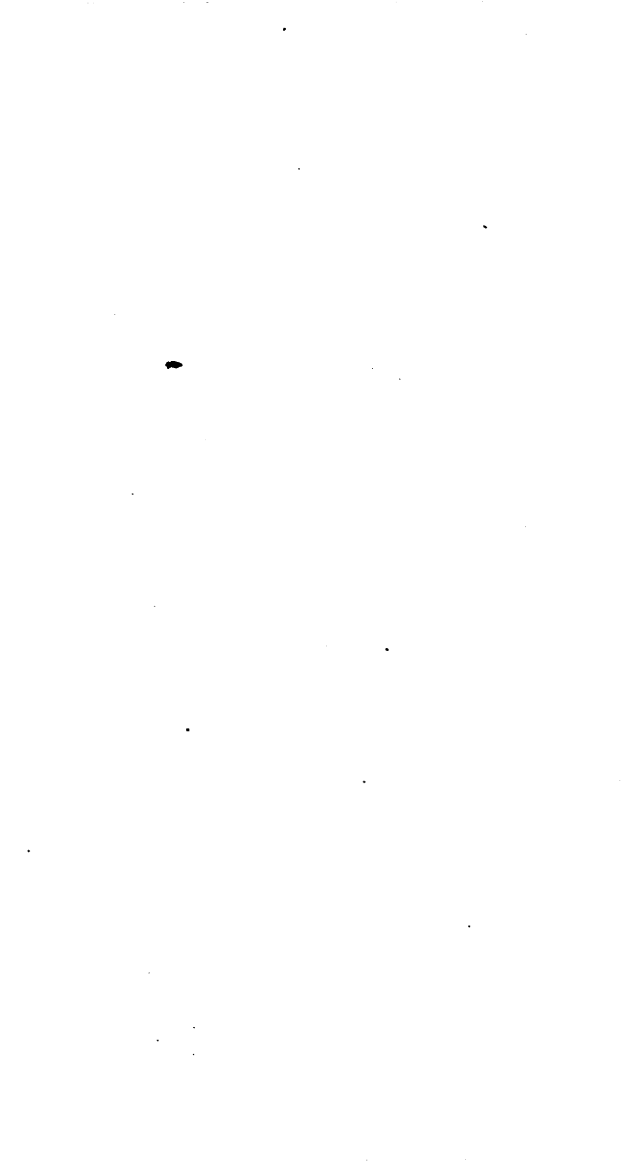
* "Hawaii," by Manley Hopkins, Esq.

idolatry should be allowed in the Sandwich Islands.

As nearly all the temples had been thrown down, and their idols broken to pieces, it was tolerably easy to enforce the outward observance of the law in most places ; but you must remember it does not at all follow that, because the people left off their idol-worship, they immediately became Christians. In the wild parts of the country it was difficult to put down even the outward forms of idolatry, and it is said that the worshippers of Pelé continued to perform their rites, for many years, in the neighbourhood of Mauna Loa, the great volcano, which has been described in a former chapter.

I have already told you that Pelé, the goddess of Destruction, was supposed to live in the crater of Mauna Loa, and that the natives were so afraid of meeting her, that very few of them dared to go up the mountain, and also, that certain berries, growing upon the volcano, were looked upon as sacred to Pelé, and were never eaten by the islanders until a part of them had been offered to the goddess.

A few years after the American missionaries had begun their teaching, a noble attempt was made by one of their first converts, a female chief named Kapiolani, to convince the worshippers of Pelé of the folly of their superstitions. Kapiolani gathered





them together, and told them she intended to pay a visit to the crater of the volcano. Of course they tried to dissuade her, by threatening her with the powerful vengeance of the goddess; but she answered quietly, that she had made up her mind to go, and she hoped they would come with her, to witness her proceedings. If Pelé appeared, as they said she would, she would fall down and worship her, but if the goddess gave no sign of her presence, they must look upon it as a sure proof that "there is no power but of God." So saying, she started on her journey, followed timidly by a multitude of the heathen.

Taking a bunch of the sacred berries in her hand, she mounted to the edge of the fiery crater, and then descended to the very brink of the burning lake; there she dared the vengeance of the goddess, by eating some of the sacred berries, and by casting the remainder into the midst of the fiery mass; and then, having sung a hymn, and praised God aloud amidst the most stupendous instances of His power, she reascended, to reprove the idolatry of the amazed worshippers of Pelé, and to urge them to forsake it. "It would be difficult," as the Bishop of Oxford says, "to find in any history the record of a nobler act of faithful courage, than that of the descent of this noble woman into the very crater of the volcano."

But to return to King Kamehameha II. He

became one of the most diligent students the missionaries had. Mr. Ellis, who was his teacher for some months, says of him : " I have sat beside him at his desk, sometimes from 9 or 10 o'clock in the morning till nearly sunset, during which period his pen or his book has not been out of his hand more than three quarters of an hour, while he was at dinner." " I recollect his remarking one day, when he opened his writing-desk, that he expected more advantage from that desk than from a fine brig belonging to him, lying at anchor opposite the house in which we were sitting."

" His mind was naturally inquisitive. The questions he usually presented to foreigners were by no means trifling, and his memory was retentive. His general knowledge of the world was much greater than could have been expected. I have heard him entertain a party of chiefs for hours together, with accounts of different parts of the earth, describing the extensive lakes, the mountains, and mines of North and South America ; the elephants and inhabitants of India ; the houses, manufactures, &c., of England, with no small accuracy, considering he had never seen them."

After a while, the wonderful accounts he heard and read of foreign countries roused in his mind a desire to visit them, and in 1823 he and his favourite wife, Kamehamalu, accompanied by several Hawaiian chiefs, set sail for England. They

arrived at Portsmouth on the 22nd of May, 1824, and met with a very kind reception. The English government promised to defray all the expenses of their visit, and appointed a gentleman to attend upon them; the nobility paid them many attentions; King George IV. declared his intention of receiving them at court, and there seemed every chance of their enjoying a pleasant and prosperous visit.

But, about a month after they landed, one of their household was attacked by measles. Next day the king sickened, and by the end of a week every member of the royal party was suffering from the same disease. They received every possible attention. King George sent his own physicians to them, and the Duke of York his surgeon; but in spite of every care, the queen grew rapidly worse, and died on the 8th of July. She and the king had been fondly attached to each other. Their parting was very touching. They held one another in a long, last embrace, their tears flowing without restraint. After the last struggle was over, the king stood by the lifeless body, and seemed to find some comfort in what he had learnt from the missionaries, for presently, lifting up his eyes, he exclaimed, "She has gone to heaven."

Up to the time of the queen's death, Kamehameha had seemed to be recovering, but his sorrow for her loss was so great, that he sank under it, and

breathed his last only six days after her, on the 14th of July, 1824. He was twenty-seven years old at the time of his death, and his queen about two years younger. Their short visit to this country, and its sad ending, excited a good deal of interest, and after their death, it was the general feeling in England that the highest respect should be paid to their remains.

It was supposed, that it would be more soothing to the feelings of the Sandwich Islanders to be able to lay the bones of their late king and queen beside those of their ancestors, than to hear that they had received an honourable funeral in England, and therefore, the frigate *Blonde*, Captain Lord Byron, was ordered to receive the two royal coffins on board, and to carry them to Hawaii. The frigate arrived there in May 1825, and the two coffins were landed amidst the wildest tokens of grief. The wail of the multitude, as they lifted up their voices and wept, is said to have "echoed over the hills, and drowned the roar of the surf." But at the same time, the Hawaiians showed themselves fully sensible of the kind thoughtfulness of the English government, and they seem to have looked upon the visit of the *Blonde* as one more link, binding them with a chain of gratitude to the country of their earliest friends.

Both the king and queen were sincerely mourned for by the Hawaiians. The king's character, as

we have seen, was a mixed one, but there is no doubt that he was really anxious for the good of his country. His queen Kamehamalu richly deserved a place in the affections of her people. Like her husband, she had been a diligent pupil of the missionaries, and though she never made as much progress in her studies as Kamehameha, she profited by them in the best way, and became, we have every reason to believe, a Christian in heart as well as in name. Before she put herself under Christian instruction, she had occasionally given way to the besetting vice of her husband, drunkenness; but after she became a Christian, she put away that, and every other practice inconsistent with her new profession. She was very anxious that her people, and especially her own servants, should profit by the instruction of the missionaries, and she often urged them to become worshippers of the true God. She built a school in Honolulu for their benefit, and almost entirely supported the native teacher who was appointed to it. She often paid him a visit during school-hours, and generally brought with her a slate, a copy-book, pencil, pen, or some other trifle, as a reward for the best scholar. She was very affectionate in her disposition, and when her husband's mother was ill, she would sit beside her day after day, fanning away the flies, and waiting upon her with her own hands. Her general kindness was so well known, that it was a

common thing for the poor people, when they fell into any trouble, to bring their tale of distress to her, and they never went away without a kind word, or more substantial help. The memory of such a queen deserves to be held up to honour far beyond the bounds of her own little kingdom.

As Kamehameha II. left no children, the throne passed to his brother, the youngest son of the first Kamehameha, but as the new king was only eleven years old at the time of his brother's death, it was agreed that the government should remain, for some years, in the hands of the chiefs to whom Kamehameha II. had committed it, before he sailed for England.

The young king took the name of Kamehameha III. His reign lasted for thirty years, and was marked by a continued advance in civilization.

The kings and chiefs had hitherto governed pretty much according to their own wills, but now, by the help of the American missionaries, the laws of the kingdom were written down, and formed into a regular code. The king gave up his right of absolute power, and granted his people a constitution. The first Hawaiian parliament was assembled. And lastly, the laws about the holding of land were altered very much for the better.

Before this reign, all the land in the islands had been looked upon as belonging to the king, who might take as much as he pleased from one chief,

and give it to another. No man could call his house or his field his own, or be quite sure they would not be taken from him in a year or two. And as there was no security of property, scarcely any one cared to improve his land, or to cultivate more of it than was necessary to supply the wants of his own family. But Kamehameha III. gave an important stimulus to industry, by surrendering his own rights over the greater part of the land, and by making it over securely to the chiefs, or other holders who had it in actual possession; so that at last it became worth their while to improve it, or, if they found they had more of it than they wanted for themselves, they were enabled to sell it, or to let it, to their own benefit, and that of other people also.

There was no actual war during the reign of Kamehameha III., yet the king had great difficulties to contend with. Party spirit often ran very high among his people, the American missionaries and their converts taking one side, and the half-heathen enemies of Christianity the other. In 1827, a new element of discord was introduced, by the arrival of a Roman Catholic bishop and priest. The guardians of the young king, who were then holding the reins of government, foresaw the difficulties that a rival mission was likely to produce, and were very unwilling to allow the newcomers to remain in Hawaii; but the Romanists

were backed up so strongly by French influence that it was found impossible to get rid of them. Indeed the French interfered so far in their favour as to threaten the poor Hawaiians with war, upon pretence that the members of the Romish mission and their converts had been ill-treated in the islands.

A few years later, there was a disagreement with the English government ; then again, another with the French ; so that it required no small skill on the part of Kamehameha to keep his little kingdom out of the troubles of war. Fortunately for the Hawaiians, he was equal to the occasion. One who knew him long and intimately says of him :

“ If the first of the name [of Kamehameha] was the one and proper man for his epoch, the third Kamehameha was equally fitted for the time on which he fell. He had private moral faults and irregularities, over which, as they affected but little his public conduct, we may well throw the veil of silence ; and then we have a king who, if any ever deserved the name of the Father of his People, was worthy of that honoured title. . . . Many times, placed in circumstances of extreme danger and perplexity, he steered the barque of the state out of them with all the caution and devotion of a pilot. It is no hyperbole to say of him, that he was ready to sacrifice himself to the public weal, because he actually did so, both on public and

great emergencies, and in a long course of watching and self-restraint. He denuded himself of privileges and prerogatives, that he might clothe his people with them. He freely gave up to that people his time, his care, his income, and his territory." *

Kamehameha III. had two children, but as both of them died during his lifetime, he adopted as his heir, his nephew, Prince Alexander Liholiho, who was the son of Kinau, one of the daughters of Kamehameha I.

This prince was proclaimed king upon his uncle's death—which took place in December, 1854—by the title of Kamehameha IV. He was then about twenty-one years old. He came to the throne with a better preparation than any of his predecessors, for he had enjoyed the benefit of a visit to England, France, and the United States of America, and had also received a good English education, which he had improved by his own reading. He was, indeed, "a man of rare physical powers, of elegant tastes and keen perceptions, who could enjoy the writings of Kingsley, Thackeray, and Tennyson, and was ever quoting Shakespeare;" and, what was still more important, he was sincerely anxious for the good of his people.

On the 19th of June, 1856, Kamehameha IV. married a lady who was in every way qualified to

* "Hawaii," by Manley Hopkins, Esq.

become a true help-meet to him, the Queen Emma, whose late visit to England has attracted so much attention.

Queen Emma is the daughter of the chief Naea, and the grand-daughter of John Young, the famous Englishman, who was for so many years the friend and counsellor of Kamehameha I. Young married a female chief of high rank, and had two daughters, Fanny Kekela and Grace. Fanny became the wife of Naea, and Grace married Dr. Rooke, an English medical man from Hertford, who had settled at Honolulu. Dr. Rooke and his wife—following a practice which is very common in Hawaii—adopted their niece, Emma, while she was still an infant, and through their care, the future queen received an English education and training; besides which, it is to be noticed that, being the grand-daughter of John Young, she has one-fourth part of English blood in her veins.

One of the first cares of the young king and queen was to provide their people with an institution which had been long wanted in Honolulu, namely, a public hospital. It was a very costly undertaking, and had been put off from year to year on account of the difficulty of finding the money. Kamehameha's attention had been especially called to the need of it about a year before he came to the throne, when the islands were

visited by smallpox, which carried off the people by thousands. He had been very active in his endeavours to relieve the sufferers, having put aside all fear of infection, and gone about among them, carrying them help with his own hands. No doubt the distressing scenes he met with at that time were deeply engraved upon his mind, and in the first year of his reign he recommended his parliament to undertake the building of the much-needed hospital; but, as we have said, the work was looked upon as likely to be too costly, and nothing was done.

At last, the king and queen saw that there was but one way of gaining their cherished desire: the hospital must be built by subscription, and they themselves must undertake to collect the money; and this they did. "It was certainly a novel sight," writes a resident in Honolulu, "to see a king and queen going about to gather names to a subscription list: but so it was; and day after day, and for this end, their Majesties' carriages stopped the way."

Another resident says: "How the king and the queen established the Queen's Hospital is known to everybody. There is not a stone in the building that would have been laid but for them, nor has one hour's suffering been averted but through their personal efforts, when they undertook to found that noble institution. The king

has gone, but the hospital remains, a monument of him and of her."

It was opened in September, 1859, and named after the queen who had helped to found it. It has already been the means of saving many lives, and of shortening many weary days of sickness; and we cannot doubt that in God's own mysterious way it has also brought a blessing to its royal founders.

About eighteen months before the opening of the hospital, on the 20th of May, 1858, Queen Emma became the mother of a little prince, her first and only child. His birth was hailed with great joy, and as he grew into a fine, intelligent little boy, he became more and more the hope and delight of his parents and the pride of the Hawaiian nation. His father was so anxious to have him well brought up, that he began to think about what would be necessary for his education, almost before the little fellow was able to lisp his A, B, C. Kamehameha IV. had received his own education from the American Congregationalist missionaries, but he was not entirely satisfied with their system of training; and therefore, in making choice of a teacher for his son, his thoughts turned towards England rather than America, and he determined, in the first instance, to procure an English tutor for the young prince, and afterwards to send him to Eton, to finish his education at the first of our English schools.

In making these arrangements, Kamehameha was guided by two considerations: first, he preferred what he knew of the English school system to that of the Americans; and, secondly, he wished his son to be brought up as a member of the Church of England.

Up to this time, no Church of England Mission had ever been opened in Hawaii. The American Congregationalists had begun to work there, as we have seen, in 1820,* and the French Roman Catholics a few years later. Each of the rival missions had made many nominal converts, yet neither of them seemed to have reached the hearts of the Hawaiian people, and neither of them fully satisfied the intelligent mind of King Kamehameha IV. After much thought and private study—for he had no earthly teacher in this matter—he had come to the deliberate conclusion that the Church of England is the purest branch of Christ's holy Catholic Church to be found upon earth, and therefore it was, that he desired to have his son brought up in its faith. At the same time, he naturally wished both to join it himself, and also to give his people an opportunity of choosing between it and the other forms of Christianity

* In 1822, the American missionaries were joined by Mr. Ellis, of the London Missionary Society, who worked in concert with them for about two years, and took a share in the education of Kamehameha II. and his queen; but the London Society afterwards withdrew its mission from the islands.

that were already known to them. In order to obtain the means of accomplishing these objects, Kamehameha IV. wrote with his own hand to Queen Victoria, in the year 1860, and at the same time, directed one of his ministers to write in his name to the Archbishop of Canterbury and to Earl Russell, telling them of his wants, and earnestly begging them to send him a tutor for his son, and also, a bishop and several missionary clergymen for his people.

Upon the receipt of these letters, the Queen, or her ministers for her, consulted the Archbishop of Canterbury and several of the bishops, as to what it would be right and best to do; for an application from a foreign king for a Church of England bishop was quite a new thing to them—indeed, there is said to be no other instance of it on record,—but it was soon agreed that Kamehameha's request was one that ought to be listened to, and that the bishop and missionaries he had asked for should be sent out to him as soon as possible. Thereupon, the double post of Bishop of Honolulu and tutor to the young heir to the throne of Hawaii-Nei was offered to the Rev. Thomas Nettleship Staley, of Queen's College, Cambridge, who accepted it, and was consecrated in the chapel of Lambeth Palace, on the 15th of December, 1861, by the Archbishop of Canterbury and the Bishop of London and Oxford.

The Queen and the Prince of Wales signified their approval of the new mission by promising to become godparents to the little Prince of Hawaii, whose baptism, King Kamehameha had written, he wished to be the first official act of the Bishop of Honolulu.

Three clergymen—the Rev. Messrs. Scott, Mason, and Ibbotson—consented to become the bishop's fellow-labourers in his distant diocese, and Bishop Staley sailed from England, accompanied by the two last, on the 22nd of August, 1862.

While these arrangements were going forward in England, King Kamehameha IV. was making active preparations on his side for the reception of the missionaries. He was deeply in earnest, in his desire to have the doctrines and forms of the English Church set faithfully before his people, and knowing that one of the first wants of the new mission would be a translation of the Prayer Book into the Hawaiian language, like another Alfred the Great, he undertook the translation himself, and spared neither time nor thought, in making it as perfect as possible.

After many days of patient, careful labour, the Morning and Evening Prayer and the Litany were completed in Hawaiian, and King Kamehameha committed his manuscript to the hands of his own printer, to ensure its being made ready for use as quickly as possible; for the time when the long-

looked for English missionaries might be expected in Hawaii was drawing very near.—Those who had been asked for by Kamehameha I., and by Kamehameha II., and who had been granted at length to the urgent request of Kamehameha IV., were really coming at last. King Kamehameha, his Queen, and many of their subjects were eager to welcome them, the young Prince of Hawaii was ready to be put under their care, and everything seemed to promise a bright and successful opening to the new mission. But who can tell what a day may bring forth, or how soon it may please God to lay His chastening hand upon us?

One Tuesday,—on the 19th of August, 1862, it was,—the little Prince, on whom so many hopes centred, was seized with brain fever. By Saturday, he had grown so much worse that his parents did not think it right to delay his baptism any longer. The British Commissioner and his wife, Mr. and Mrs. Synge—who were to stand at the font for Queen Victoria and the Prince of Wales—had just arrived in Honolulu, but alas! there was no Church of England clergyman to be found in the Sandwich Islands. One of the American missionaries was, therefore, of necessity sent for, and the baptism took place; the Congregationalist minister, it was particularly noticed, using the words of the service appointed by our Book of

Common Prayer, no doubt by the king's express direction.

The prince lingered for a few days longer, but his illness was a fatal one, and on the 27th of August, minute guns fired from the fort, and the deep sound of tolling bells in the city warned the people of the sorrow that had fallen upon their rulers. Public and business places were closed; men spoke in whispers; and the streets were deserted, from a feeling of grief for the lost one, and of delicate respect for the royal mourners.

The next day, according to the custom of the Hawaiian Court, the corpse was laid out in state, and for three hours a continuous stream of people, of every class and condition of life, thronged into the palace, to obtain a last look at the face of the child they had loved so well. It was a sorrowful but not a dreadful sight; for the young face wore a calm, sweet smile, and round the bier were vases filled with fragrant flowers, and at the head, a table bearing Queen Victoria's christening present—a large silver vase of beautiful workmanship.

The funeral took place on Sunday, the 7th of September, the grave being made under a favourite tamarind tree in the palace grounds, and a large wooden mausoleum built over it.

The grief of the warm-hearted parents at the loss of their only child was inexpressible. Queen Emma could not be persuaded to leave the tomb

for four days; she even slept there, and seemed utterly unable to realise the awful truth that her baby boy was gone from her. The king—like one whom we have read of in English history—is said never to have smiled after the death of his son, but to have been from that time forth a broken-hearted man.

The great sorrow of the king and queen naturally threw a gloom over their subjects, and when the bishop and his party landed, about five weeks after the death of the prince, they were struck with the sad look of the people, “walking in long, black, loose dresses.” But notwithstanding the general mourning, everything possible was done to give the new-comers a kind and honourable reception. The king and queen were at their country seat, thirty miles from Honolulu, endeavouring to recruit their strength after the fearful trial they had passed through; but two of their ministers, Mr. Wyllie and Mr. Gregg, were deputed to welcome the missionaries, and the royal carriage and four was placed at their disposal for the day. “Everywhere, as we went along,” the bishop writes, “we were welcomed with the *alohas* of the natives and the attentions of the foreign residents.”

A few days after the bishop's arrival in Honolulu, the king and queen returned to the city, for the express purpose of welcoming the mission

party. Speaking of his first interview with the king, Bishop Staley says: "I was agreeably surprised with his dignity, intelligence, and gentlemanly bearing, notwithstanding all the favourable prepossessions I had formed." . . . "He is a fine, tall, handsome man, six feet two at least, with all the ease and grace of an English gentleman." "After he had said, 'I welcome you from the Queen of England,' I stated the sorrow with which we had learnt the sad tidings of his bereavement. He was much moved." "Referring to the presents which Mr. Mason and I had been sending in the day before, he said, 'They have been coming in to us like precious drops of comfort.'

"We spoke of the arrangements in our temporary church. He then expressed a deep interest in them, and told us that the Hawaiian Liturgy, to the end of the Morning and Evening Prayer, would be complete and ready for use in a few days. He had been long engaged upon them. I asked if the Psalms were ready. He said they had already a translation in the Bible, which required revision; for the missionaries, in their ignorance of Hebrew, had made sad mistakes. . . . I showed him the presents for the church service, &c., which we had received. He was quite overcome with so many proofs of the interest felt by our friends in England in the Church of Hawaii."

The queen was not present at this interview, but the bishop met her by appointment a few days afterwards. Although she had been brought up in Christian principles, she had never been baptized, but now the English bishop was come, she was anxious to have this omission supplied. On the 20th of October, the bishop writes: "I went to the palace to prepare the queen for holy baptism. She is a perfect lady, with that quiet repose of manner peculiar to one who feels her dignity and position. Her face is most pleasing, and her eyes full of intelligence. Her face bore the traces of much suffering. She spoke most reverently and intelligently on this sacrament, and listened to every word I said."

The baptism took place on the 21st of October, in a large room in the palace. Mr. Synge, Mrs. Staley, and Mrs. Mason were the witnesses, but the king and his ministers, judges, &c., the princes of the royal house, and the leading chiefs, were also present. "At one end of the chamber was the altar at which the king and queen had been married, covered with a gilded crimson cloth. The font stood in front of the altar, placed on a table. It was the small one of alabaster given by Lady Franklin. At one end [of the room] was the Queen of England's present for the baptism of the prince, as if to remind all of his

untimely death without possessing the same privileges as his royal mother.

"The service began with the prayers. The whole service was choral. The king's brother conducted the queen from the throne to the font. She behaved with much quiet dignity and composure, and seemed wrapped in the service, the responses of which she repeated in a clear, musical voice, without looking at her prayer-book. The whole occasion was most impressive."* The king and many of his courtiers seemed to be deeply affected by it. "The king, indeed, was engaged the whole of the afternoon in explaining to his courtiers the expressions in the service, and proving its truth by Holy Scripture. One of those with whom the king thus conversed said, 'I felt as if angels were floating around me in the room.' Two of them wanted to be baptized themselves, forthwith."†

The 9th of November, which was the fifth Sunday after the arrival of Bishop Staley, was a memorable epoch in the history of the mission, and indeed in the life of King Kamehameha IV. also: it was the day on which the king's translation of the Morning Prayer was used in public for the first time. The church was crowded with natives,

* "Extracts from a Journal of the Bishop of Honolulu."
Printed for the Society for the Propagation of the Gospel in
Foreign Parts, 1863.

† *Ibid.*

and it was gratifying to observe that they showed their appreciation of the king's work by joining heartily in making the responses, and even in singing the Canticles and Te Deum. At the same service, the bishop preached his first sermon in Hawaiian, which was listened to with great attention by the natives.

On the 28th of November, which is a national holiday among the Sandwich Islanders, another interesting service was held, namely, a Confirmation, and the first who came forward to be confirmed were King Kamehameha and Queen Emma. "After the Litany had been said, their Majesties left their seats and stood in front of the altar. The address was read by the Rev. G. Mason. The bishop having put the question, their Majesties replied, in a clear audible voice. All kneeling, the bishop said the prayers; then called upon the congregation to spend a few moments in silent prayer, on behalf of those to be confirmed. The request was responded to in earnest. Those few moments were, indeed, silent and solemn. The bishop then confirmed the king and queen, and afterwards delivered an address. Their Majesties were deeply affected, and so were the people, judging from their devout behaviour and attention. The natives, especially, seemed to enter into everything, and many shed tears of joy and thankfulness, when they saw their beloved

sovereign and his consort kneeling before the communion-table.”*

On the following Sunday, the king, queen, and three officers of state, all received their first communion. From that day, to the time of his death, King Kamehameha never wavered in his attachment to the Church of England; he was both a regular attendant at church, and also a constant communicant. “No one,” says the bishop, “loved our services more devotedly, or attended them more regularly. Often he would be present at the early six o’clock celebrations.” He and the queen once met with an accident, which might have been serious; they were both thrown out of their carriage, and much shaken and bruised, although they escaped any worse injury. The next morning they sent for Bishop Staley, and asked him to give them the Holy Communion. “For,” said the king, “when we have received signal mercies, there is no higher form by which we can express our gratitude, than the ‘sacrifice of praise and thanksgiving.’” It would, perhaps, be difficult to find in any English congregation a more intelligent member of our church, than King Kamehameha IV. “The Catholic faith, as taught in the Church of England in its integrity, seemed to meet fully the cravings of his soul. He loved to dwell on the regularity of the English orders;

* The Bishop of Honolulu’s Journal.

and few laymen could vindicate, with the same ability, every link in the chain of their transmission. He was familiar with the works of Wheatley, Palmer, Courayer, Perceval. A true churchman on conviction, he was no less opposed to Roman error than to Congregationalism; but no one ever heard from his lips an uncharitable word with regard to other religious systems.* "His love for the Book of Common Prayer was," says the bishop, "something beyond what I have ever met with. He saw, in its wide diffusion through the islands, the great spiritual instrument for raising his subjects to a higher moral life." And therefore it was, that he devoted himself so earnestly to the work of translating it into his native language. This work was no mere occupation of his leisure moments. "He gave his whole energies to it," the bishop says, "and I can testify that it was indeed with him a labour of love."

When the Hawaiian Prayer-book was finished, the king wrote a Preface for it, also in Hawaiian; but this Preface he afterwards translated into English, that his English friends might see what he had written. "It is a remarkable production, when we consider that the writer was in the third generation from the murderous savages with whom Captain Cook's voyages have made us familiar,

* From a letter written by the Bishop of Honolulu, and published in the "Mission Field," No. 100.

and that he acquired his knowledge of the doctrines of the Church of England entirely from his own reading, without any one to guide or help him." It was seen by no one until it was submitted to the bishop, already completed and in type; and he declined to make or suggest any alteration whatever (notwithstanding some minor inaccuracies which may perhaps be observed in it), thinking it better that so remarkable a production should go forth as the unprompted and untouched work of the king." Kamehameha's English Preface has been republished in this country, in the form of a separate tract, by the Society for Promoting Christian Knowledge.*

There were many other ways, besides his work upon the Prayer-book, in which Kamehameha IV. showed his interest in the Church of England Mission. "He often acted as interpreter between the bishop and his own people. He would spend hours in explaining to those about him the doctrines and customs of the Church. On one occasion, in the absence of a clergyman to conduct the Sunday service, he undertook the office of teacher, having previously obtained the sanction of the bishop. His aide-de-camp read prayers, and he, decently habited in a surplice, preached to the people what is described as a very eloquent and

* Tract No. 1357. The two preceding extracts are from the Introduction to this tract.

touching sermon—the first king, perhaps, since Charlemagne who has performed such an office.”*

Again, when Christmas came round, he did not think it beneath him to take a part in the Christmas carols, and the blazing kukui torches, carried by the bishop's choir in their midnight round, revealed in the streets of Honolulu “the unwonted sight of a king walking in choral procession, hymning the Nativity of the Babe of Bethlehem.” And one of the clergy belonging to the mission writes: “It may be said, indeed, that he was ever working for us; that we were never out of his mind.”

And then, again, he was as generous in money matters, as he was with his time and the powers of his mind. He had promised the mission support to the amount of 200*l.* a year, but at the end of the first year it was found that,—besides granting a piece of land for the site of a cathedral, and contributing in other ways to the funds of the church,—he had spent no less than 800*l.*, out of his limited income, in buildings that were to be applied to the service of the mission. This was acting with a noble generosity; but to support the mission entirely, was quite beyond his power, and so, as the best means he could think of for obtaining

* From the Introduction to the “Preface to the Book of Common Prayer, composed by the late King of Hawaii.” S. P. C. K. edition.

help for it, he planned a visit to England, and determined to ask our alms, in the same way as he had once before asked those of his own countrymen. "I want to go as a member of the Anglican Church myself," he said, "and ask my fellow-churchmen to aid me in saving my poor people." If his life and health had been spared, we should probably have seen him amongst us in the summer of 1864, but in the mysterious providence of God, his benevolent intention was cut short by death.

His health had never recovered the shock it received from the loss of his little boy ; he is said to have struggled manfully against his sorrow, but all in vain; even while he was so actively engaged, it was preying upon his vital powers, and his strength gradually gave way. On the 15th of November, 1863, he was too unwell to be at church, and the bishop administered the Holy Communion to him privately. Next Sunday, he was a little better, and was able to attend the two evening services—the native Litany at 6.30 P.M., and the English Evensong an hour later—and those who were present, were struck with the earnest and devout manner in which he joined in the responses. It was the last time he was at church. A day or two afterwards he was seized with diarrhoea, which weakened him very much ; but, strange to say, no immediate danger was feared till an hour before his death. It need hardly be

said that, as soon as Queen Emma became aware of his critical state, she sent in haste for Bishop Staley, but before he arrived Kamehameha IV., the good king, the nursing father of the Church Mission in Hawaii, had ceased to breathe.

Queen Emma and his old and faithful prime minister, Mr. Wyllie, were by his bedside during the last hour of his illness, and at the last moment Mr. Wyllie read the Commendatory Prayer from the Visitation of the Sick.

"When I entered the room," the bishop writes, "Queen Emma was fondly endeavouring to restore animation, by breathing into his mouth her own warm breath. It was, indeed, a touching sight. When she saw all her efforts were of no avail, she begged me to pray. Most of the members of the royal family were present, and we all knelt down, and implored our Heavenly Father to grant us resignation to His will, and strength to endure with meekness the sudden and unexpected chastisement. We were all overwhelmed with grief.

"The body lay in state the following day, Tuesday, the 1st of December. Between three and four thousand people, residents and Hawaiians, passed through the throne-room, to take a last fond look at their beloved sovereign. The wailing of the natives was truly piteous, and must have been heard far and near."*

* "Mission Field," No. 100.

In compliance with Hawaiian custom, the funeral did not take place for a month. Meanwhile, the queen sat almost incessantly by the coffin. She had prayers in the room every night and morning, taken from the Hawaiian Prayer Book, so that all who were present might be able to understand,—and the bishop visited her, and read to her every day. “It is beautiful,” he writes, about a fortnight after the king’s death, “to see how she seeks for consolation only in God. Twice since her bereavement I have administered to her the Holy Communion. Among all classes of people there is one common feeling of sympathy with her in this hour of her anguish; for, by her works of charity and mercy, she had endeared herself to the hearts of all.”*

The Hawaiians have a custom, of marking any great event in a person’s life by adding to, or changing, his name, in memory of it. After the death of the little Prince of Hawaii, King Kamehameha expressed his sense of the great loss he and his Queen had sustained, by calling her *Kaleleo-ka-lani*,—words which bear the double meaning of “The flight of the chief,” or, “The disappearance of the heaven,”—either translation being a touching expression of the feelings of the father, who gave, and of the mother, who received, the name. And now, in the days of the Queen’s

* “Mission Field,” No. 100.

early widowhood, the Hawaiian people, in their affectionate sympathy, changed her name once more; they put the syllable "*na*," all, in the place of the article "*ka*," and called her *Kaleleona-lani*—"The flight of *all* the chiefs," or "*all* the heaven"; for they knew that now, *all* she loved best on earth had been taken from her, and it seemed to them as though, for the rest of her life, *all* her joy had been darkened, and her heart left utterly empty and void.

King Kamehameha IV. was succeeded upon the throne by his brother, Prince Lot, who took the title of Kamehameha V. The new king was thirty-three years of age at the time of his accession, and unmarried. He is spoken of as being a man of strong will, well educated, a thorough gentleman, and one who has had considerable experience in the work of government, having served as Minister of the Interior for some years. He visited England, France, and America, in company with his brother, in 1850, and he is able to speak and write English with accuracy. He is also, like his brother, a steady supporter of the Church Mission. Two of his first acts after his accession were, to give Bishop Staley a commission to act as his chaplain, and to appoint him a member of his Privy Council. He also subscribes 200*l.* a year, out of his private income, towards the expenses of the mission.



KAMEHAMEHA V.



Queen Emma naturally lived a retired, though not an idle, life for the first year of her widowhood. She had passed through many troubles even before her great sorrow came upon her. The deaths of her own father, and of the father who adopted her, of her uncle the Governor of Maui, of her uncle the Premier, of a third uncle, of an aunt, and of her own son, had kept her in almost constant mourning. On Saturday, the 28th of November, which is the great national holiday of the Hawaiians, she threw it off, and on Monday her husband died ; "and now," say her subjects, "we know that her mourning will be perpetual." However, after the anniversary of the king's death was over, she made an effort to struggle back to some of the more active duties of life, and we read of her looking brighter and more cheerful.

A letter written in Honolulu, in the Christmas week of 1864, by the sister of one of the clergy, says: "The queen is living in her own private apartments at the palace, where, I suppose, she will remain until the king comes there publicly. She is just like an English lady. She is industrious, and gets through a good quantity of needle-work. She is constantly cutting out frocks for some of her retainers' children, whom she sends to school.

"One moonlight evening I was sitting with her in the garden, and eight o'clock struck. She said, 'Will you come in to prayers?' We went into the

drawing-room, and about fifteen of her people, when the principal attendant read several of the prayers from the native prayer-book, and we all sang a hymn. This was an interesting sight. . She is very busy sometimes, translating prayers for the children.”*

On Christmas-day, the good queen was present at every service in the cathedral, and in the evening she distributed baskets of toys to her little god-children and some of the other Mission scholars: she also feasted her own people with turkey, beef, and pudding; for she was most anxious that they should learn to look upon Christmas as the bright and happy time which it ought to be to all Christians.

A few weeks later, we find Queen Emma preparing for a voyage to England. Her husband had planned one, as we have seen; but as he had not been able to carry out his intention, she looked upon it as her sacred duty to endeavour to fulfil his wishes, and to cross the ocean herself, in order, as she said, “to appeal to England to save my poor people.”

It is well known that Queen Emma’s journey was safely accomplished in the summer of 1865. She landed at Southampton on the 14th of July, accompanied by W. F. Synge, Esq.—the British Commissioner to the Sandwich Islands; a native chaplain—the Rev. W. Hoapili—his wife, and

* Occasional Paper of the Hawaiian Church Mission, 1865.

several other attendants. It is scarcely necessary to add, that Queen Emma spent the remainder of the summer and the whole of the autumn among us, nor that she met with a hearty welcome in every part of our country which she visited. It was her great wish to spend a Christmas in England; but before the end of the autumn, the excitement and fatigue, caused by her constant prosecution of her mission, and perhaps also the cold damp of our climate, had begun to tell upon her health, so that it was not thought prudent to gratify her wish.

It was determined that she should winter in the south of France, and before the storms of December broke over us, she and her attendants were comfortably lodged at Hyères, near the shores of the Mediterranean. It is said that she has repeatedly expressed herself as delighted with the charming climate of her winter home, and with the beautiful country around, the productions of which, especially the palms and bananas, recalled to her mind the tropical productions of her own favoured isles.

Let us hope that her health may be thoroughly re-established by her sojourn in the sunny south, so that she may be able to complete her mission with success, and to carry back to her native land a substantial proof of the interest that English churchmen take in the welfare of the islanders of Hawaii-Nei.

CHAPTER VI.

THE CHURCH IN THE SANDWICH ISLANDS.

THE Church of England Mission that was established in the Sandwich Islands at the request of King Kamehameha IV. has been frequently mentioned in the last chapter, but a few more words must be said about it before the pages of this little book are closed.

First of all, let us notice, that we have in the history of this mission the only instance on record of our church being invited by an independent sovereign to plant itself in his dominions.

Secondly, this invitation is the renewal of other urgent appeals sent us before, but unhappily without effect. From the time when the first glimmering of Christian light dawned upon the Sandwich Islanders, to the present day, it seems that there has always been a desire among them to obtain *English* teachers, in preference to any others. Two earnest messages from King Kamehameha I., explaining his wishes on this subject, were brought to England so long ago as the end of the last century—one by Vancouver, in 1794,

and the second, a few years later, by Captain Turnbull. It is very much to be regretted that no favourable answer was returned to these messages; but in spite of this neglect, the natives of the Sandwich Islands seem to have clung fondly to the idea, that English teachers would suit them better than any others, and that, sooner or later, they would be sent out.

When the first band of American Congregationalist missionaries reached the coast of Hawaii, in 1820, and asked permission to begin to preach to the people, the chiefs answered, that they were expecting teachers from England, and that they did not wish to put themselves under any others; and the Americans were not even permitted to land, until Mr. Young had assured the king they would speak of the same God and Saviour as the English missionaries, whose coming had been waited for so long and so vainly.

Four years later, in 1824, after the Congregationalists had fairly begun their work in Hawaii, and had given many proofs of their devotion to the welfare of the people, the Hawaiian preference for *English* teachers was expressed again, and in a very touching manner,—for the king who died in London, Kamehameha II., is stated to have sent this message to George IV. from his death-bed:—"I have to ask your Majesty to send missionaries to teach my people the Pro-

testant religion, as taught in the Church of England."

During the next reign, that of Kamehameha III., the call was taken up by the English residents in Hawaii, and three several applications were made by them, for a clergyman of the Church of England to be sent out to Honolulu. In 1858, their petition was renewed, but still in vain.

One almost wonders that the patience of the Hawaiians was not exhausted by these frequent failures, and that they did not give up the thought of English teachers altogether: but it was not so; for King Kamehameha IV., as we have seen, was even more anxious than his predecessors to have a Church of England Mission established in his islands; and, indeed, at the time he wrote to Queen Victoria, there was an evident need of some change in the religious instruction of his people. The American Mission had been on trial in his country for forty years, and the Roman Catholic one for more than twenty years; both of them had been conducted with zeal and energy, both had been joined by a considerable number of nominal converts; but the missionaries of both were forced to avow "the smallness of their success in producing a vital change." The immorality of the Hawaiians continued as notorious as ever, and year by year the numbers of the people were being lessened by their vices.

It was under these circumstances that a Church of England Mission was applied for by Kamehameha IV. It seemed to him, that Christianity had not as yet been set before his people in the form in which it was most likely to win its way to their hearts. The semi-idolatry of the Romanists was very repulsive to him, and to many of his principal chiefs; while on the other hand, the style of teaching adopted by the Congregationalists was so cold and stern, as to be evidently unsuitable for gaining the affections of a bright and warm-hearted people.

Mr. Dana, an American gentleman who visited Hawaii about six years ago, gives the following distressing picture of the Congregationalist chapels, and of the public worship conducted by the American missionaries. He says:

“The houses of worship are plain, naked buildings, with pews, and benches, and a large desk, in which the preacher, sometimes dressed in the tweed sack coat of the shop and market (or, as I once saw, with the spurs on his boots), stands to read, preach, and pray. The congregation sit through the whole service, not only never kneeling or standing in prayer, but not even bending the head forward in token of reverence. The music is solely the singing of one or two rhyming hymns, performed by a small choir. The congregation have no part in the service—they are

simply listeners from beginning to end; young or old, learned or unlearned, they are expected to be attentive listeners for some two hours, without a word to say, a thing to do, a sound to utter for themselves. My observation, after attending several places of worship in the principal islands, is, that the natives, except there be some stirring passage in the sermon, are languid and easily-distracted listeners and irreverent actors. In their family worship they kneel, and are more reverent, being left more to their instincts. At public worship they come in at all times, sit, look about, easily fall asleep, and when the last prayer ends, start for the door, a good deal as a theatre breaks up, hardly ever waiting for the benediction."

Other writers of authority, after giving the American missionaries the credit they deserve, for their long and unwearied labours in the service of the Hawaiian people, charge them with being wrong:—

In the way in which they have presented Christianity to the native mind—

In some of their views about education—

And in neglecting to care for the physical and moral well-being of the people.

Their teaching has savoured, rather of the sternness of the law, than of the loving-kindness of the Gospel; they have seemed to delight in setting forth the punishment due to sin, rather

than in dwelling on the mercy and tender love of Him who died for sinners. They have tried to put down some of the innocent amusements of the natives—such as bathing, dancing, and smoking, and to force them into Christianity by enacting harsh laws against Sabbath-breaking, drunkenness, &c., the effect of which has been to drive the natives into hypocrisy, but not into Christianity, nor even into morality.

In education, they have set their faces against the teaching of the English language, and have provided no special training for females.

And lastly, it appears that they have never attempted, as a body, to gain the affections of the people, and to raise them towards Christianity by caring for their temporal interests. As an instance of this neglect, the following particulars are said to be well known in the islands :—The first American missionary at Hilo “was a really good, sensible man, and got the natives interested in planting sugar and coffee. ‘The Brethren’ heard of this, and he was obliged to resign; ‘it would make these simple-minded Christians worldly,’ &c. His successor, on being installed, tore up the coffee plants, refusing to give any shoots to the people.”*

All these faults needed to be corrected, and Kamehameha IV., as we have seen, trusted to the English Mission to correct them. Let us now in-

* Occasional Paper of the Hawaiian Church Mission, 1865.

quire, what progress Bishop Staley and his companions have been able to make in the work committed to their charge. But first of all, let it be clearly understood, that the object of the Church of England Mission is, not to supplant the American missionaries, but to fill up the things that are wanting in Hawaii; not to entice converts from other churches, but to draw into the fold of Christ as large a proportion as possible of the careless, godless multitude that has hitherto resisted all the efforts of other missionaries.

At the time of Bishop Staley's arrival—or rather at the time of the Hawaiian census, which was taken in 1860, two years before his arrival—the Sandwich Islands contained a population of 70,000 persons—speaking in round numbers—of whom about 20,000 were “Protestants,” in connection with the American Mission, 20,000 Roman Catholics, and 3000 Mormons, while as many as 25,000 reported themselves as being “unconnected with any creed,” in other words, as having no religion at all. Bishop Staley and his fellow-labourers, therefore, have ample work before them, in ministering to their own countrymen resident in the islands, and in attempting the conversion of the twenty-five thousand semi-heathen Hawaiians, without interfering with either of the earlier missions.

The bishop's landing at Honolulu took place on

the 11th of October, 1862; he was heartily welcomed, as we have seen, and indeed everything possible, under the circumstances, had been done to prepare for his reception. The English and other residents in Honolulu, who were favourable to the mission, had formed themselves into a Church Committee, and collected 1000*l.*, which they had spent in the purchase of a disused Wesleyan chapel, and the teacher's house belonging to it. The king's brother, Prince Lot, now King Kamehameha V., had prepared a house of his own, next to the palace, for the bishop. The teacher's house was appropriated to Mr. Mason, and the chapel prepared to serve the purposes of a temporary church.

The bishop's first care was to make the services of his church as attractive as possible; he knew that the Hawaiians were fond of music, and as there were several musical voices among his Mission party, he managed to begin at once with a choral service, which has been kept up ever since.

The landing took place on Saturday. The temporary church was opened the next day, with an English service. There was an excellent congregation, including all the leading English, some Americans, and many natives. The choir sang several Gregorian tunes, the Hundredth Psalm, and the hymn, "When I survey the wondrous cross;" and the service was closed by the Rev.

G. Mason preaching extempore "an eloquent, stirring, and even impassioned sermon," full of Christian love to all, which produced an immense effect. The king's father, who had not been in a place of worship for twenty years, was present at the service.

On the following Sunday, the 19th of October, the king and queen were at church, and there was another crowded congregation. The natives, not finding any room inside, "beset the very windows, and completely blocked up the doors," and although they could not understand the words of the English service, they were so pleased with what they saw, and with the singing of the Mission party, that they said, "We *must* have our cathedral built soon, where we can go and hear our prayers in our own language, without being burnt in the sun by standing outside and in the trees." "They have a great idea," the bishop writes, "that it is *their* church, the one asked for by Vancouver in 1794."

The interest of the natives was, of course, increased when the king's prayer-book began to be used (which was as early as the fifth Sunday after the arrival of the missionaries), from which time they were able to join intelligently in the service.

Then again, when Christmas came round, the bishop endeavoured to attract them by observances which are familiar to us, but which were new to the Hawaiians. The bishop writes in his journal:

"Until this year, Christmas had never been outwardly observed here at all. Business had always been transacted as usual, and even the schools used to reopen after the recess about the 20th, as if on purpose to ignore the day. We resolved to inaugurate a different state of things, and no longer to suffer the birthday of our blessed Lord to pass without due honour. The king, who is heartily with us in all our proceedings, proclaimed a general holiday for that day ; all the government offices were closed, shops shut up, and business generally suspended.

"Two days before, the king sent to the mountains to cut green boughs. There are no English evergreens here ; the trees, it is true, are always in foliage, but when branches are cut, they soon wither. There is, however, abundance of cypress, and the king procured for us besides, a large quantity of myrtle, and orange boughs, and beautiful flowers. Twenty Hawaiians, both men and women of the higher class, helped us in the decoration, and we succeeded in making the temporary church very Christmas-like and pleasant-looking."

Can you not fancy how much pleasure the sight of a decorated church, and the first sound of our Christmas hymns, must have given the Hawaiians ?

Another work which the bishop took in hand within a few months of his arrival, was, the improvement of education. The school system previously

established in the islands was very faulty. "The boys and girls," Bishop Staley says, "the young men and young women, have been brought together in the same classes at school, and left together out of school, with the consequences which might have been anticipated. The government has spared no expense to foster the education of the people, but the present system has failed to produce satisfactory results. The children are not taught English, and the poverty of their own language presents a formidable obstacle to the acquirement of new ideas, or of the commonest subjects of a sound education. They have not had any industrial training, which might help them to rise out of their present indolent and-pleasure-loving habits of life."*

The principal school at Honolulu was the Royal Free College, attended by some three hundred boys and girls, and supported by the government, at the cost of about 1000*l.* a year. The bishop was commissioned by the government to reorganize it, and he says: "I have begun the task assigned me, by separating the elder girls and boys, and sending the former to the Nuuanu Female College, conducted by Mrs. Mason (wife of the Rev. G. Mason), and we purpose converting the whole institution, with its affiliated schools, into a normal training college, with two departments—one for training schoolmasters to

* Occasional Paper of the Hawaiian Church Mission, 1865.

teach English-speaking schools, the other for training schoolmistresses. We trust that in a few years the islands will be thus gradually furnished with separate day schools for boys and girls, under able teachers."

At the end of his first year's residence in Hawaii, the bishop was able thankfully to sum up the most striking results of his work, as follows:—

"1. The Female Industrial Boarding School, conducted by Mrs. Mason. The building was erected by the king, at his own expense, a mile from the city. Some of the scholars pay more, some less, in proportion to their means; the greater part are, however, the free exhibitioners of their Majesties. The Board of Education assist, by granting an annual capitation fee for each scholar. The king has lately built a chapel, where the Rev. G. Mason * celebrates Divine Service, daily, with the inmates. It is impossible to overrate the good that this institution is likely to effect.

"2. The Hawaiian Cathedral Grammar School, for the upper classes of Hawaiian and foreign residents. The next quarter we shall start with more than twenty scholars [the number increased to more than thirty a few months after this was written], producing a net income of about 200*l.* per annum. The scholars attend a short matins

* Succeeded since this was written by the Rev. E. Ibbotson.

service in the church daily, and are taught, not only the usual English branches, but Latin and French.

“ 3. A District Visiting Society. The queen is president, and she takes herself an active part in visiting the sick. The leading chiefesses and many foreign ladies belong to the association. The visitors go in twos, usually a native and an English lady, that their ministrations may not be rendered useless by inability to converse with the people. By their means, the sick, for whom no similar organization had ever been provided before, are now cared for; they are often persuaded to enter the Queen’s Hospital when prejudiced against it; and it is admitted that that institution was never so useful as it has been since our society was established.

“ 4. A Guild, or Society, of intelligent Hawaiians, mostly chiefs, to make known the principles of the Church, as distinguished from Popery and Calvinism, to distribute tracts, teach in the Sunday-school, read parts of the king’s prayer-book in the suburban villages, explain the Scriptures, and look out persons to be confirmed. At present this society numbers ten persons, and it is likely to prove most valuable.”*

In another report, written about the same time, the bishop says: “ We have every Sunday three

* Occasional Paper of the Hawaiian Church Mission, 1865.

Hawaiian and three English services, besides two daily services in the week, all well attended. Our baptisms have been about three hundred already; fifty or sixty natives have been confirmed, and are all communicants, I believe of *moral* lives, which here is saying a great deal. We have about fifty English communicants. The change observable in the lives of some of our native converts, calls forth the favourable comments of many of those who are regarded, theologically, as our rivals." *

Besides superintending all this work at Honolulu, the bishop contrived, in the course of the year 1863, to make an extensive missionary tour through the islands of Oahu, Maui, and Hawaii, in order to find out for himself the wants of the people, and to make known the object of his mission to them. At one place, in the north of Oahu, he found that the only spiritual ministrations, in a district forty-five miles by ten, were those of a Congregationalist, who never baptized infants. The people, when they died, were buried like dogs, without a service, and they were married civilly only. The principal foreign resident in the district, an Irish churchman, considered that there was a great opening for a clergyman, and assured the bishop that 150*l.* a year could be guaranteed from the natives, who are most desirous to have one. Again, at Kona, in Hawaii,

* "Mission Field," No. 97.

the people were delighted with the bishop's visit, and one of the English settlers remarked, "It is twenty-six years since I heard our old prayer-book read in Divine Service;" while another offered land for the site of a church, and begged that a clergyman might be sent them.

The same good feeling towards the Church of England, and the same desire to obtain the services of a clergyman, seemed to prevail throughout the islands, but as the bishop was only able to spare one of his small staff from Honolulu, only one branch mission station could be opened, and the spot selected for that was the beautiful coast-town of Lahaina, in Maui. Mr. Scott moved there from Honolulu in January, 1863, and towards the end of the year the bishop writes :

"He has most eligible Mission premises at Lahaina, just on the beach, comprising a good residence, a spacious temporary church, and school buildings. Here, as at Honolulu, there is a considerable foreign element in his spiritual cure, and he has both English and Hawaiian services. Mr. Scott quickly established an Industrial Female College in the Mission premises. It is under Mrs. Scott's management; a young person, trained by the East Grinstead sisters, acts as governess. She has twenty-three girls already under her constant charge. They learn cookery, house-cleaning, needlework—and the instruction is entirely in the

English language. The dormitories are well and suitably furnished. It is under the management of a committee, presided over by Mr. Scott, the other members being the governor of the island and the two churchwardens. It is aided by a government grant. The school is quite full, and it is intended to enlarge it, owing to the applications for admission. Mr. Scott has recently opened an English school for boys, also in connection with the Church, and I cannot but believe that his zeal and devotion will bear much fruit.”*

Since this letter was written, Mr. Scott has found himself obliged to resign his charge, and has been succeeded by Mr. Mason, who is as active and zealous in his work as his predecessor.

As for the Mission in general, during the past two years (1864-65), although, like all other works of its kind, it has had to encounter many trials and difficulties, it has, by the mercy of God, met with almost unlooked-for success. The difficulty of the bishop has been, and still is, not to find hearers, but to find teachers. From all parts of the islands the cry has reached him, “Come over and help us;” and nothing but the want of a sufficient number of clergy, has prevented him from opening stations in every island of the group. As it is, besides the two flourishing stations at Honolulu and Lahaina, another has been opened

* Occasional Paper of the Hawaiian Church Mission, 1865.

in Kauai, and preparations are being made for a fourth, which is to include a large boarding-school for boys, at Kailua in Hawaii.

But perhaps the most satisfactory proof that can be given of the progress of the Mission, is the fact, that the foundation of a native ministry has been already laid, by the ordination of a chief of high rank, Mr. William Hoapili, Queen Emma's chaplain, and the companion of her travels. Mr. Hoapili was formerly a major in the Hawaiian army, and aide-de-camp to King Kamehameha IV. He was one of the first to join the English Mission, and he soon offered himself as a candidate for the ministry. His sincerity was proved by a course of preparation extending over nearly two years, and by his giving up an office of trust and emolument preparatory to taking Holy Orders. At length Mr. Mason was able to write;

"We had a crowning joy on Sunday week last [September 28, 1864], when the bishop held a confirmation at Lahaina, and ordained the first Hawaiian deacon. It is a day to be much remembered.

"The first service, at nine o'clock, was the Confirmation service, in the native language. There were twenty-one candidates, all of whom, with one exception, had been carefully prepared. The service struck us all as very solemn and beautiful.

"Then came the great service of the day, a

eleven o'clock. The church was crowded with foreigners and natives. . . . Hoapili read the Gospel [for the eighteenth Sunday after Trinity] in English. I have witnessed many soul-stirring scenes since I have been in these islands, but only one has equalled that ordination, and especially the reading of that Gospel in English by the first Hawaiian deacon. With a sonorous yet reverence-subdued voice, with beautiful pathos, clearness, and a correct emphasis, he delivered his Master's warning; and I think that all must have felt that this man was called to be, in the truest sense of the word, a minister of Christ. He afterwards received the Holy Communion, in which also thirty-two of the congregation participated. I may mention that Hoapili is a married man; his wife is a fine, handsome Hawaiian, of good birth and education. She also speaks English well, having been one of the ladies at Queen Emma's court. She was among those who were confirmed this Sunday morning, and will, I fully believe, be a help-meet for her husband in his sacred office."*

A few weeks after the ordination of Mr. Hoapili, the Mission was further strengthened by the arrival of an American clergyman, the Rev. Peyton Gallagher, and also by three ladies, members of an English sisterhood.

With regard to the arrival of the American

* Occasional Paper of the Hawaiian Church Mission, 1865.

clergyman, it ought to be noticed that, according to the original plan of the Mission, it was to have been the joint work of the Church of England and of her daughter Church in the United States of America. The lamentable war, which has caused so much desolation in the States, prevented the members of the Episcopal Church there from sending the help that was expected from them at the time of planting the Mission; but the arrival of Mr. Gallagher may be looked upon as a pledge of their interest in the work, and of their intention of taking their due share in it as soon as circumstances will permit. The bishop says of Mr. Gallagher that "he is a valuable help, earnest, and a gentleman, and that he is winning golden opinions."

The sisters are taking charge of the girls' boarding and day school at Lahaina. A letter from the most influential foreign resident there, says of them: "The sisters are much liked by the natives, and appear to be happy in their good work; and it is evident that their system is the very best that could be devised to save the present generation of girls, and to do good among the people. As they go about visiting the poor and the sick, their influence will be felt outside of the schools. It would be a good thing for the people if there were a hundred of them, instead of three."

Indeed, the great wants of the Mission, in all

its departments, continue to be more workers and more funds. What are six or eight clergymen, and as many schoolmasters and mistresses, in a group of islands containing as much land as Yorkshire?

The Roman Catholic Mission, which has been considerably strengthened since we began to work in Hawaii, possesses at least twenty priests, besides a numerous body of sisters of charity, scattered through the islands. Our little band of missionaries find themselves unable to answer all the appeals that are made to them, and while they delay, the Roman Catholic priests are ever on the watch, ready to step in and take up the field we cannot occupy. Both they and the Congregationalists are amply supplied with funds, from France and America, and each of them has built a handsome stone church in Honolulu; while the poverty of our missionaries compels them to put up with a mean wooden building, although they feel that it gives the natives a very unworthy idea of England's church, and of the generosity of the English people.

It is not intended that the Hawaiian Mission should become a lasting burden upon our shoulders; indeed it is hoped and believed, that it will become self-supporting after a very few years; and it is satisfactory to observe, that the contributions of the Hawaiians towards it already amount to three times the sum that was originally expected from

them; for, whereas the first prospectus of the Mission promised that 200*l.* a year should be raised in the islands, at the present time the king alone is giving 200*l.*, the queen-dowager, Emma, 100*l.*, and the foreign residents and natives between 300*l.* and 400*l.* to the general purposes of the Mission, besides donations to special objects. But 600*l.* or 700*l.*, although they are large sums for the comparatively poor Hawaiians to raise, go but a little way in building churches and schools, and in providing them with teachers and clergymen; and, therefore, the friends of the Church Mission in Hawaii find themselves constrained to appeal to all their fellow-churchmen, who are well-wishers to the Hawaiian people, to give them some temporary help, in establishing and carrying on the work which has hitherto given such abundant promise of success.

At the time of our Lancashire cotton famine, the Hawaiians, hearing of our distress, raised among themselves the handsome subscription of 500*l.*,* and sent it as a present to our starving workpeople. Now that they are in need themselves, as their own queen-dowager lately came to tell us, shall we turn a deaf ear to our own benefactors? Or ought we not rather, each of us, to

* In proportion to the population of the two countries, a subscription of 500*l.* was as much for Hawaii to raise as one of 200,000*l.* would be for this country.

spare a few mites out of our little store, to help in providing them with what they ask from us—not “the meat which perisheth,” but “that meat which endureth unto everlasting life?”*

It is intended, if sufficient funds can be collected in this country, to send out several more clergymen and sisters to reinforce the Mission, and also, to build in Honolulu a memorial church, which shall be worthy of the name, in remembrance of the father of the Mission, the good King Kamehameha IV.

POSTSCRIPT.

In the autumn of 1865, the Bishop of Honolulu paid a visit to the United States, for the purpose of giving some information about his mission to the members of the Episcopal Church in that

* Subscriptions or donations for the Hawaiian Church Mission may be paid to any collector of the Society for the Propagation of the Gospel—care being taken to mention, that the money is intended for “the Bishop of Honolulu’s Special Fund;” to Manley Hopkins, Esq., Hawaiian Consul-General, 4, Royal Exchange Buildings, London, E.C.; or to the account of the Treasurers of the Hawaiian Church Fund, at Messrs. Barnett, Hoare, and Co.’s, 62, Lombard Street, London. And lest any one of small means should think the mite he can afford too little to be accepted, it may be noticed, that the last published list of subscriptions to the Mission, while it mentions the generous gift of 500*l.*, from “A Lady,” contains on the next leaf the items of “Postage Stamps, 1*s.*,” “Miss M——, 2*s.* 6*d.*”

country, and with the hope of obtaining further help from them. He was most kindly received by his fellow churchmen, and his visit has resulted in securing the services of two more American clergymen, in a collection amounting to several hundred pounds, and in a promise of support from the Board of Missions belonging to the American Episcopal Church.

In this country, the meetings held in consequence of Queen Emma's visit, have already produced between 3000*l.* and 4000*l.* for the purposes of the Mission; besides which, the Society for the Propagation of the Gospel has increased its annual grant for the diocese of Honolulu, from 300*l.* to 600*l.* Our own Society, "for Promoting Christian Knowledge," is now engaged in publishing a second edition of the Hawaiian Prayer Book, and has, on the whole, been a contributor towards the Mission to the amount of 1200*l.*

Something — indeed we may say something considerable — has, therefore, been done during the last twelve months (July, 1865, to July, 1866) towards supplying the needs of Hawaii, — enough to encourage the friends of the Church Mission there, but not yet enough to enable its leaders to issue the proclamation, which was once heard of old, — "The people bring much more than enough for the service of the work."

APPENDICES.

I.

MISSIONARIES OF THE HAWAIIAN CHURCH MISSION.

(July, 1866.)

The Bishop : The Right Rev. T. N. Staley, D.D.

Stationed at Honolulu.

The Rev. E. Ibbotson, in charge of the Mission College with fifty boarders, the boys' day-school, and the girls' family industrial boarding-school.

The Rev. Peyton Gallagher.

The Rev. J. J. Elkington.

At Lahaina, in the Island of Maui.

The Very Rev. G. Mason, Archdeacon of Maui.

The Rev. W. Hoapili Kaauwai, the first native clergyman.*

At Waimea, in the Island of Kauai.

The Rev. G. Whipple.

Besides these, another American clergyman (the Rev. R. B. Port) left New York for Hawaii on the 1st of March, 1866; another English clergyman is, also, on his way to the islands, "having left his preferments in this country for a period of three years, to take part in the work of the Mission;" and a gentleman, trained in the college of St. Augustine's, Canterbury, is making preparations to proceed there "with the intention of building a church in some district where it is most needed."

* Mr. Hoapili, who came to this country with Queen Emma, has already returned to Hawaii.

II.
TABLE OF HAWAIIAN KINGS.

	Relation- ship to last King.	Reigned.			Events, &c.
		From	To	Years	
Kamehameha I.		1782	1819	37	First King of Hawaii-Nui.
Kamehameha II.	Son	1819	1824	5	<i>Tabu</i> abolished; idols destroyed; American Missionaries arrive.
Kamehameha III.	Brother	1824	1854	30	Independence of the Islands guaranteed by England, France, and America.
Kamehameha IV.	Nephew	1854	1863	9	Church of England Mission planted in the Islands.
Kamehameha V.	Brother	1863	Present King.		Queen Emma's visit to Europe.

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